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BRIEF COMMENTARIES

UPON SUCH PARTS OF

THE REVELATION

AND

OTHER PROPHECIES

AS IMMEDIATELY REFER TO THE PRESENT TIMES.

SEVENTH EDITION

BY THE AUTHOR

JOHN RUSKIN

OF THE HISTORY OF THE

ARTS AND MANUFACTURES

S. GOSNELL, Printer,
Little Queen Street, Holborn.

BRIEF COMMENTARIES

UPON SUCH PARTS OF

THE REVELATION

AND

OTHER PROPHECIES

AS IMMEDIATELY REFER TO THE PRESENT TIMES :

IN WHICH THE SEVERAL

ALLEGORICAL TYPES AND EXPRESSIONS OF THOSE

Prophecies

ARE TRANSLATED INTO THEIR LITERAL MEANINGS, AND
APPLIED TO THEIR APPROPRIATE EVENTS:

CONTAINING

A SUMMARY OF THE REVELATION, THE PROPHETIC HISTORIES

OF THE

BEAST OF THE BOTTOMLESS PIT, THE BEAST OF THE EARTH,
THE GRAND CONFEDERACY, OR BABYLON THE GREAT,
THE MAN OF SIN, THE LITTLE HORN,
AND ANTICHRIST.

By JOSEPH GALLOWAY, Esq.

FORMERLY OF PHILADELPHIA IN AMERICA ;

Author of Letters to a Nobleman, and other Tracts on the late American War.

We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a *light* that shineth in a *dark* place, until the *day dawn*, and the *day-star* arise in your *hearts*.

Knowing this *first*, that no prophecy in the Scripture is of *private* interpretation ; for the prophecy came not in old time by the *will of man*, but holy *men of God* spake as they were moved by the HOLY GHOST.—
2 PETER, i. 19, 20, 21.

For the testimony of JESUS is the spirit of prophecy.—REV. xix. 10.

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1802.

BRITISH COMMISSION

THE OFFICE OF THE

SECRETARY OF STATE

FOR THE COLONIES

AND THE DOMINIONS

OF THE UNITED KINGDOM OF GREAT BRITAIN

AND IRELAND

AND THE DEPENDENCIES THEREOF



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ADVERTISEMENT.

THE following Commentaries were written at different times, and in detached pieces, during the last seven years, without any preconceived plan ; and, at first, without an intention to publish them. And when, at the earnest solicitations of some friends, who had perused a part of them, the author changed his mind, he resolved to arrange them in a more satisfactory order, enlarge, and fully correct them ; but, as he found this would procrastinate, for various reasons, the publication far beyond the time judged either prudent or useful, he has been prevailed upon to send these his first thoughts, from the first draught, to the press, in a manner he esteems uncorrected : trusting that the candid seeker after truth will be more attentive to the matter they contain, than the manner in which it is delivered. To this apology, he is sorry to have occasion to add, that, owing to his residence in the country, and confiding the correction of the press to others, the reader will find more typographical errors than there ought to be ; and yet, he trusts, not more than may readily be corrected with the pen, by the following list of them.

ERRATA.

ERRATA.

- Page 31, *after* Chap. X. *supply*, “ of the Revelation.”
 89, line 10, *for* curses, *read*, excommunications.
 125, — 27, *for* as soon, *read*, before.
 133, — 33, *for* has, *read*, had.
 136, — 5, *for* has, *read*, had.
 156, — 17, *for* church, *read*, map.
 161, — 2, a comma *after* church, *instead of* a full stop.
 162, — 10, *for* ver. 2, *read*, ver. 11.
 166, — 6, *dele* also the.
 198, — 10, *for* its, *read*, their.
 214, — 27, *for* brings, *read*, bring.
 219, — 11, *dele* of.
 239, — 21, *for* was, *read*, is.
 257, — 29, *dele* and constantly.
 258, — 37, *dele* the.
 274, — 10, *dele* when.
 314, — 16, *after* world, *read*, and their enemies.
 319, — 4, *dele* and.
 329, — 3, *after* all the, *read*, godly part of the.
 352, — 6, *dele* for.
 355, — 27, 28, *for* no longer, *read*, altogether.
 356, — 6, *for* person, *read*, power.
 359, — 16, *for* these, *read*, those.
 365, — 5, *dele* in it.
 370, — 20, *for* knew, *read*, know.
 372, — 23, *dele* equality.
 427, — 24, *for* has, *read*, have.

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INTRODUCTION.

THE learned and eminent Lord BACON, whose judgment no true scholar, or good Christian, will ever dispute, anxiously recommended, that a “ History of the Prophecies should be undertaken, and carried down through all ages, “ as the events should fulfil them ;” and there can be little doubt, had his leisure permitted, that he would have engaged in the sacred work: but “ *non omnia possumus omnes.*” He had, however, this great and pious design so much at heart, that he directed the manner how it ought to be performed. These are his words : * “ *Secunda* “ *pars (historiæ ecclesiasticæ) quæ est historia* “ *ad Prophetias, ex duobus relativis constat,* “ *Prophetia ipsa, et ejus adimptione. Qua-* “ *propter tale esse debet hujus operis institutum,* “ *ut cum singulis ex scripturis prophetiis even-* “ *tuum veritas jungatur ; idque per omnes* “ *mundi ætates ; tum ad confirmationem Fidei,*

* De Augmentis Scientiarum, lib. ii. cap. xi.

“ *tum ad instituendam disciplinam-quandam et*
 “ *peritiam in interpretatione Prophetiarum, quæ*
 “ *adhuc restant complendæ.*” That is, “ The
 “ second part (of ecclesiastical history), which
 “ is a history of prophecy, consists of two rela-
 “ tive subjects, the *prophecy itself*, and its *com-*
 “ *pletion*. For which reason, the method of
 “ this work ought to be such, that the *truth*
 “ of the events may be joined with *each re-*
 “ *spective* prophecy of the Scriptures, to the
 “ end that, throughout *all ages*, it may
 “ tend as well to the confirmation of the faith,
 “ as to the establishment of a certain *rule* and
 “ *skilfulness*, in the interpretation of the pro-
 “ phecies which *remain to be fulfilled*.” This
 sorting of the prophecies into two classes, the
 first to consist of those which have been fulfilled,
 and the second of those, the particular events of
 which lie concealed in the darkness of futurity,
 he saw indispensably necessary to the right un-
 derstanding even of the first class; and he far-
 ther was satisfied of the impossibility, in many
 instances, of explaining the second: and there-
 fore he prescribes a rule for understanding them
 when they should be accomplished by their re-
 spective and appropriate events. Without giv-
 ing any other example to prove the good sense,
 as well as Christian humility, of such a mode
 I of

of proceeding, had commentators, in every age, thus acted, confining their explanations to prophecies which were fulfilled, and generally referred a particular exposition of the others to future commentators, as the events should arise, the history of prophecy would have been a faithful record of divine truths, which all other histories would have confirmed. It would have been equally useful and excellent, and of the first and most beneficial importance to mankind. The mysterious sense of the figurative descriptions would have easily been explained by the events, and the appropriate events as easily distinguished from others, and compared with that sense. Their correspondency and fitness would have clearly been ascertained, the exact completion of the prophecies fully vindicated, and evident; and the infinite wisdom, power, and righteousness of the providence of God, demonstrated to the meanest capacity. And moreover, this demonstration would have been accumulating throughout all ages, to the end of time. But for fallible men, however extensive their abilities, and who, were we to ask them, What will come to pass to-morrow? must answer, They do *not know*, to undertake unfolding, with certainty, the mysterious parts of the prophecies, which relate to *future times and*

seasons, is a presumption and folly altogether unaccountable. It has proved a very mischievous folly, because it has given to the infidel and sophist a handle to treat the revealed will of God with cavil, and impious disdain; and even to seduce some of the professors of Christianity to slander it, as * “ wild and visionary, and barbarous even to solécism.”

For my own part, I confess, without regret, that I have again and again perused the prophecies in general, visionary and barbarous as they are impiously called, with increasing admiration and delight; and I trust, not without receiving instruction; and, may I be permitted to add, in the face of great authorities to the contrary, that the plan of narrative of the Apocalypse in particular, against which the spleen of infidelity has been for the most part directed, is critically *regular* and *perfect*, no less than *grand*; the *chronological order* of events *exact*, the style indisputably *noble* and *sublime*, replete with natural and beautiful images, and abounding with accurate and expressive metaphors. And I shall take the liberty of retaining this opinion of its excellency, till those who have endeavoured to bring the Apocalypse into

* Dr. South and others.

contempt, by their rash and unsupported slander, shall condescend to point out some of those “wild and visionary allegories and barbarisms,” by which they assert it is rendered trifling and unintelligible; and shall also submit their arguments to public investigation, and to *the test of fair and sound criticism*. To return.

If, therefore, it has pleased God, in all preceding ages, to reveal his power and providence, through the pure, though mysterious course of prophecy, and events without number have demonstrated the completion, it cannot reasonably be supposed, that he has passed over, in silence, those of the PRESENT TIMES: inasmuch as no just cause can be assigned why they are not of as great importance to mankind, and as indicative of his existence and supremacy, as any that have gone before them. In this view of the subject, I ought to have very little doubt, that, if any candid inquirer after truth could be convinced that he might, by “searching the holy Scriptures,” obtain a just idea of the great and extraordinary events foretold in ages past, and by looking around him perceive the same events, with all the particular circumstances described, as it were, before his eyes, exactly corresponding with, and fulfilling the prediction, it

would be as impossible for him to withhold his assent from the truth of prophecy, in such a case, as from that of the *light of the sun*, or of his *own* existence. In *applying* it to the present work, I have, moreover, been led to believe, that the impresson thus made upon his mind (as I trust it will upon many), as it were, by *ocular demonstration*, would be more lively, his conviction more perfect, and his faith in revealed religion more firmly established, than by the more familiar consideration of the prophecies which have been fulfilled in times past.

Impressed with this opinion, I have been induced to search the *Scriptures alone*, for those prophetic marks which might possibly refer to the *present* critical and awful state of the world. I foresaw the arduousness of the task, and distrusted my own abilities. I wished it to be performed by the more pious and learned, whose profession and duty, at all times, call upon them to examine and expound the *Scriptures*. I wished it to be done by them, because it is their duty to “fight, without fainting, the good fight of faith.” And the more especially, at this awful and critical juncture, when a monstrous system of impiety, anarchy, and atheism,

atheism, denounces their own destruction, threatens to sap the very foundation of their holy religion, and to dissolve the connexion between man and his God ; and because, from that well prepared professional quarter, I believed it would be *better done*. But at the same time, as it is certainly incumbent upon every man who loves the truth, to contribute his best, however weak, endeavours towards the support of it, I have not been discouraged, in the following dissertations, from putting forth my little strength, in opposing the alarming and ruinous *system of irreligion*. And I trust they have been composed with that diffidence, which is ever ready to retract an error ; and with that humility of spirit which most ardently wishes for, and is often a guide to, the discovery of truth. With a mind thus impressed, I have fully been persuaded, that the marks and figurative descriptions of the extraordinary and truly wonderful events, which have come to pass, within these last *twelve* years, are to be found in the Apocalypse, and some of the apostolic epistles. To these parts of the holy Scripture I shall principally call the reader's attention ; but I would first say a word on the prophecies in general.

PROPHECY is generally understood to be *an anticipated history of events from the beginning of the world, to the end of time.* It may be classed among the first, and greatest of miracles, ever presented to the human mind. It is almost coeval with the world itself. God himself vouchsafed to foretel to Adam his own future state, and that of his descendants, immediately after his disobedience and fall *. And it was *that* God, who has since inspired “his servants” the prophets,” from Noah to John the divine, with the spirit of prophecy; by impressing their minds with a perfect view of the great and prominent events which were to come to pass in the world to the end of time: a miracle as much above the power of man to perform, and as utterly incomprehensible to the human intellect, in its natural state, as curing the *blind*, raising the *dead*, or the conception of a *virgin*.

The all-wise God does nothing in vain. He has a certain aim and end in all his dispensations. He would not therefore have worked so great a miracle, without intending it should answer as great a purpose: and it is manifest, not only from the tenour of the Scriptures, but from the prophecies themselves, that they were designed

* Gen. iii. 15—20.

to demonstrate the supremacy and providence of God over the world, as well as the revelation of his divine and righteous will to mankind, to be a rule for their conduct towards him, and to their fellow-creatures. To this may be added, that these prophecies have ever been, and will continue to be, living miracles ; increased, increasing, and perpetual confirmations of those two great leading and important truths, to every properly inquisitive and serious mind, desirous to know, and careful to compare, the prediction with the accomplishment.

That such are the excellent purposes of prophecy, is abundantly proved by the great variety and wonderful precision of the awful and tremendous predictions, already completed. To recall a few instances to the reader's remembrance. The prophecy of Noah respecting the Arabians, and of Moses concerning the dispersion and fate of the Jews, the first foretold more than 4000, and the last more than 3000 years past, have, in every circumstance predicted, been either fulfilled, or are fulfilling, at this day. The same may be observed of the different prophecies regarding the destruction of Nineveh, Babylon, Tyre, and the four great empires ; and also the coming of Christ. Nor
must

must we pass over our Saviour's own prophecies concerning the destruction of the Temple at Jerusalem, or his passion, crucifixion, and resurrection; nor those of the divine author of the Book of Revelation, in which are clearly predicted the rapid and astonishing progress of the gospel of Christ, and its triumph over the errors and darkness of heathen idolatry, in all parts of the earth; the subsequent decline and degenerated state of the church; and, finally, the rise of those two formidable apostasies, the Mohamedan and Papal, by which that church should be "trodden under foot" 1260 years. The completion of these prophecies, as far as regards *human* testimony, rests upon that of many faithful and learned historians, contemporaries with the events themselves, who recorded them for the information of posterity, and could have no possible motive to deceive the world, either by the fabrication of falsehoods, or the misrepresentation of facts. To this may be added the testimony and opinions of other writers, both in the church and out of it; men, equal in piety, integrity, erudition, and critical knowledge, to any that have ever lived; and far above all the infidels and temporizing Christians, who assert without the shadow of proof, and slander the prophecies as
visionary,

visionary, only because, in the darkened state of their minds, they cannot understand them.

But leaving these men to a better way of thinking, it is not to be wondered at, that even to well-meaning Christians, learned, as well as unlearned, the prophecies should not be intelligible, if they have taken only a *superficial* view, or have not had *patience* enough to study them, as Lord Bacon advises, with *wisdom*, *sobriety*, and *reverence*. This is, in part, to be attributed to the language of prophecy, which is figurative and hieroglyphical; a language in which the thoughts of men were figuratively represented. It was, perhaps, the first written language invented by the human race; nor was the use of it extended to the vulgar, but confined, it should seem, to the secrets of Government, and the mysteries of Theology. It was understood by the learned Egyptians, by the Jews, and, of course, by the prophets; and in this significant language it has pleased God, in mercy to mankind, that the prophets should deliver and transmit to future ages the awful events, which were to happen in the course of his righteous providence. The same Guardian Power has also, in a singular manner, preserved and perpetuated thus much of this most ancient dialect in the prophecies

prophecies themselves, amidst the ruins of the greater part of it, for that express purpose, while many others of less ancient date have been utterly lost. It is farther to be observed, and pressed upon the attention of the reader, that the prophecies are written partly in mysterious hieroglyphics, and partly in common and *intelligible* terms. The meaning of the latter is a clue to that of the former; and therefore, by comparing one sentence, or part of the prophecies, with another, the literal meaning of the mysterious part may be attained; and thus alone the coincidence of the prediction with the events fulfilled, become plainly and minutely displayed to view.

Nor must I omit to remind the reader, that there are *two* kinds of prophecies in the holy scriptures; some are admonitory only, as the prophecy of Jonah respecting the destruction of Nineveh, and several others, during the time of the Jews. These were *literally* expressed, that they might immediately be understood, and, as in the instance above referred to, afford the people admonished an opportunity of repentance. Other prophecies seem to be intended, by their Divine Inspirer, rather as so many *miraculous* and *unceasing demonstrations*, throughout *all* ages,

ages, of his OMNIPOTENCE, his INFINITE WISDOM, and RIGHTEOUS PROVIDENCE over all his works, as the events should, in their order, come to pass in the sight of mankind. These, therefore, are designedly concealed under hieroglyphical and other figurative language, so that they cannot, by their very nature, be PERFECTLY understood till the exact time of their accomplishment. Before the event predicted takes place, there is nothing to which the type of that event can properly be applied; nor will it admit of a doubt but that this is contrived and arranged in the abundant mercy of God to man: he has benevolently concealed from human foresight even the occurrences of to-morrow. What mortal has fortitude enough to suffer, with patience, the distress which a foreknowledge of events might often occasion? Had this been so ordered by Providence, what a wretched state of despondency must have been the fate of man! Besides, we are expressly forewarned by Christ himself, that “it is not for us to know the
“ *times* and the *seasons*, which the Father hath
“ put in his *own* power:” the *times* and *seasons* of those prophetic events, the completion of which has not commenced, because they relate to *futurity*: such as, in the Book of Revelation, the *fall* of *Babylon* the Great, the mother
of

of harlots; the *second coming* of *Christ*; the first resurrection of the just, and his *reign* upon earth a *thousand years*; the *last day*, or *judgment*; and finally, *Christ's* “*delivering up* his kingdom to God the Father, that God may be ALL IN ALL.”

One word more before I conclude this Introduction. Fully impressed with the wisdom of the plan I have before mentioned, recommended by Lord Bacon, I have deviated from the beaten track of former commentators, by sorting the prophecies relating to the past and present events, and separating them from those which refer to futurity, and been enabled by it to avoid many of their inconsistencies and errors, arising from their application of the prophecies, which only relate to futurity, to events which had past and been fulfilled; and, moreover, fully convinced that the holy Scriptures are the only true expositors *of themselves*, without consulting the interpretations of others, except those of Bishop Newton and his references, from which *I have entirely differed* in the following comments, I have made those sacred oracles of the will of God *my only interpreters*; by which, I trust, I have been led, not blindfold, through that labyrinth of mysterious types and figurative expressions

expressions with which the prophecies so much abound. In this course of seeking after the truth, I have freely treated of such parts of the prophecies as refer to the lately *past and present events*; but in respect to those which refer only to the future, I have treated of them much in the words of the prophet, without enlarging upon them, with design only to prove the regular order of their succession, and their connexion with the past, leaving a particular explication of them to others, when the events shall come to fulfil them. My comments on the first are cheerfully submitted to the critical consideration of the pious and the learned, because I know it is thence I may hope for a refutation of the errors I may have inadvertently and in haste committed; and as to the latter, I have to entreat the reader to consider them as only conjectures arising out of the probable and not scientific meaning of the prophecies; for I hesitate not to subscribe to the opinion of the great Sir Isaac Newton, that “the design of God in giving
“ the prophecies was not to gratify the curiosi-
“ ties of men by enabling them to *foreknow*
“ things; but that after they were fulfilled they
“ might be interpreted by the events and his
“ own providence, and not that of the inter-
“ preter’s; and that thus it might be mani-
“ fested to the *world*.”

BRIEF COMMENTARY,

Ec. Ec.

CHAP. I.

*A Summary of the prominent Events contained in the
Apocalypse.*

BEFORE I proceed to the awful task I have undertaken in the title-page, it seems not improper to lay before the reader a *summary view* of the contents of the Apocalypse. It will disclose to him a series of wonderful events, foretold in the first century, and which have come to pass since that time, during the course of one thousand seven hundred years; and in the exact *chronological* order in which they were foretold. It will enable him to judge of the unity, the sublimity, and excellence of this sacred record of the providence of God, and convince him that no power, save a God of infinite wisdom, can be the Author of it. It will, moreover, assist him in his judgment upon the propriety of my explanation of the marks and signs contained in it, which refer to the *present times*, and upon my application of them to their proper events.

The Apocalypse, then, is the most important, sublime, and awful theme, that ever employed the mind of man. It contains the PROPHETICAL HISTORY OF ALL THE PROMINENT EVENTS, IN WHICH THE CHURCH OF CHRIST WAS TO BE CONCERNED, FROM HER RISE TO HER FINAL CONQUEST AND TRIUMPH OVER ALL HER OPPONENTS AND ENEMIES, IN THE STRENGTH AND BLESSING OF HER GLORIFIED REDEEMER, THE SON OF GOD; AND TO THE CONSUMMATION OF ALL THINGS. In this grand and sacred theme the principal characters are—

1. The I AM that I AM*, “The Alpha and “Omega, the beginning and the ending, and which “is, and which was, and which is to come †;” the one, supreme, uncreated, self-existing GOD; the Creator and Ruler of all things.

2. JESUS CHRIST, the ever blessed Son ‡ of GOD, and Redeemer of a fallen world.

3. The TWO WITNESSES of GOD §.

4. SATAN ||, the fallen spirit, and the origin of all evil, the great enemy, the tempter, and deceiver of the whole world.

5. The DRAGON ¶, or the powers of *paganism*, the agents and ministers of Satan, and the opposers and persecutors of the church of Christ.

6. The great *sensual apostate* **, MOHAMED, in the East, and the great idolatrous apostate ††, the Pope,

* Exod. iii. 14.

† Matth. xvii. 5.

|| Rev. xii. 9. xx. 2.

** Rev. ix. 1, 2.

‡ Rev. i. 11. xxi. 5, 6.

§ Rev. xi. 3.

¶ Ezek. xxviii. 3. Rev. xii. 9.

†† Rev. xiii. 1.

in the West, the contemporary destructive enemies of the church.

7. THE “BEAST OF THE BOTTOMLESS PIT *,” or the “Beast of the earth,” or the powers of *atheism*, established by revolutionary France; another agent of Satan, and yet greater enemy of God and man.

8. BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH †; a mighty power to be formed *hereafter* by Satan, to consist of a confederacy of all the before-mentioned enemies of the word of God, and church of Christ.

9. GOG AND MAGOG ‡, another mighty power, which is to be formed under the banners of Satan, by a combination of all the wicked and ungodly upon the earth; with design to make one great effort to destroy the church and kingdom of Christ, preparatory to the last judgment, and the consummation of all things.

This subject the prophet begins, by declaring his authority to treat of it: and this authority is given by a power no less than God himself, through Jesus Christ. In strict conformity to his instructions, received from time to time in his several visions, he begins his narration * of future events, with those which were in a peculiar manner to attend the seven primitive churches; because their establishment, by the Apostles, was the foundation of the general church of Christ; the first great and most important event which succeeded his crucifixion and ascension.

* Rev. xi. 7.

† Rev. xvi. 13. xvii. 5.

‡ Rev. xx. 8.

§ Chap. i. ii. iii.

He then proceeds to the *general history* of the church, consisting of the seven churches united : and this he represents as contained in “ a book sealed with seven seals*,” which, in his vision, “ he saw in the *right* hand of God, sitting upon his *throne* :” a book which “ no man in *heaven*, nor in the *earth*, neither *under* the earth, was found worthy, or able, to loose the seals thereof, neither to read or look thereon.” That is, a book which neither the departed patriarchs nor prophets who were in heaven, nor the most just and perfect mortals then living on the earth, nor any of those who were not risen from the dead, were found worthy to look upon, and much less to open the seals, to read and understand it. Yet there was found *one*, who had been *a man*, worthy not only to look upon, but to loose the seals of the book, to read and to communicate the contents thereof to the prophet : and this was “ the lion of the tribe of Judah, the root of David, the Lamb of God :” the revealer of his word, and the Redeemer of mankind. To this Lamb of God the book is delivered, and by him the seals are opened, and the contents thereof made known to the prophet, in sundry visions, and in the same order of time in which they were afterwards to be fulfilled, in regular succession.

Having thus declared his authority, and the divine source whence he received his knowledge of futurity, the prophet divides his subject into three great parts, or successive periods of events, under the allegory of *seals*, *trumpets*, and *vials*†. Each of these

* Rev. v.

† It being the will of the Divine Author of prophecy, that the events foretold should not be foreseen nor perfectly known until they should come to pass, they are figuratively represented, as contained in a book *sealed* with seven seals : a *seal* being an instrument commonly used to conceal, from the sight and knowledge of men,

these great topics he again subdivides into lesser periods, under *seven* seals, *seven* trumpets, and *seven* vials; and in order to preserve the connection of events, and harmony of his narration, he makes use of the seventh and last seal to introduce the subjects of the trumpets; of the seventh and last trumpet, those of the vials; and of the seventh and last vial, that of the last trump, by which the whole race of Adam shall be summoned before the judgment-seat of a righteous, offended, and long-forbearing God, to answer for the deeds “done in the body.”

The contents of the seven seals are revealed to him by Christ himself, because they relate to the blessed progress and exaltation of the church established, through his divine mission and auspices *. The contents of the trumpets are disclosed by angels, and not by Christ, because they announce the judgments of God upon the wicked; and this was altogether inconsistent with the office of “the Lamb of God,” the Prince of Peace †, and “Mediator between God and men.” And the contents of the vials of the wrath of God upon the ungodly, by a voice from the throne of God himself.

Under the symbol of the seven seals, he foretells the wonderful progress of the revealed word of God,

men, that which is contained within the thing sealed, and not intended to be known until the proper time. A *trumpet* is used in war to call the soldier to his duty, when he has strayed from it: and therefore the prophet makes use of it as a symbol of the visitations of God, intended to summon the church, in the course of her warfare with a licentious world, to a faithful discharge of her duty, when she should wantonly depart from the word of God. A *vial* is a vessel in which chymists preserve inflammable spirits, which destroy that upon which it is poured out; and therefore is a proper figure for the *wrath* of God, reserved to be poured out upon the wicked in the last day.

* Rev. vi. 1, 2, 3. 5. 7. 9. 12. viii. 2. 6, 7, 8, 9, 10. 12. xvi. 1.

† Isa. v. 9.

and its blessed influence over the minds, actions, and morals of mankind ; or, in other words, the miraculous success of the church of Christ, in propagating his gospel, which he declares should “ go forth, conquering and to conquer * ;” or converting and to convert the heathen world, from its miserable state of darkness, to the light of eternal truth, notwithstanding the dreadful opposition and persecution of the pagan powers. This great prophetic event became perfectly fulfilled in the fourth century, two hundred years after it had been foretold, when *Constantine* the Great, and the Emperors who succeeded him, and whose dominions extended over a great part of the earth, were converted to the Christian faith ; when the pagan powers, civil as well as ecclesiastical, were extirpated ; their magistrates, oracles, priests, and temples, suppressed ; their immense revenues confiscated ; their farther opposition and persecution of the church rendered impossible ; and the word of God, as it were, being seated upon the late throne of pagan idolatry, extended over the greater part of the world. The natural, and, I may say, the necessary consequences of which were, that pride, ambition, lust, and darkness, with all their train of evil, discontent, quarrel, and discord, which had arisen, and kept the world in one continued ferment of war and blood, from the time of the dispersion of the sons of Noah, to that epoch ; and which had given rise to the four despotic and wicked empires, described by Daniel, under the appellation of the four beasts (namely, the Babylonian, Persian, Grecian, and Roman), in a manner ceased under the influence and operation of the pure word of God ; inasmuch, that the historians of that day have emphatically distinguished it as the

* Chap. vi. 2.

age of “bleſſed tranquillity,” “*beata tranquillitas.*” Thus the ſeals bring down a chain of events, conſiſting of the great conteſt between the unerring truths, and perfect light of the word of God, and the falſehood and ignorance of pagan idolatry, to the *fourth century.*

But as neither the converted world, nor even the primitive churches, had arrived at ſuch a degree of moral rectitude, and perfect faith, as to entitle them to their final redemption and everlaſting peace, they did not long enjoy this happy change. Elated with proſperity, they became, with inconceivable folly and monſtrous ingratitude, forgetful of the Cauſe and Author of their wonderful delivery. They perverted and diſtorted the plain and intelligible word of God, into a myſtical jargon, and abominable heresies; and thus wantonly ſtrayed from, and loſt ſight of that light and truth, which had miraculoſly led them out of pagan darkneſs and captivity into the path of everlaſting life.

Such was the degenerated ſtate of Chriſtians in the beginning of the *ſiſth* century, which ſurely deſerved the divine reprehention and chaſtiſement; and therefore it pleaſed God to ſuffer them to return to their former ſtate of diſcord, war, and blood. Theſe wars the prophet foretels under the firſt four *trumpets* *. The irruptions of the Goths, Huns, Vandals, and other barbarous nations, into the Roman empire, then in the poſſeſſion of the Chriſtian church, began in the early part of this century, and continued to the latter end of the ſixth. During that period, the Chriſtian church was ſeverely corrected and puniſhed, with rapine, havoc, and deſo-

* Chap. viii. 7, 8, 9, 10, 11, 12.

lation, and millions of her professors were put to death. But instead of being reformed by these great and afflicting visitations, it was foreseen that she would continue to fall into heresies yet more inconsistent with the word of God: the prophet, therefore, in the last verse of this chapter, denounces three *woes*, which he means to describe, in the subsequent part of his prophecy. “Wo, wo, wo, to
 “the inhabitants of the earth, by reason of the other
 “voices of the trumpets of the three angels, which
 “are yet to sound.”

We have seen, that the first four trumpets are simply called trumpets, because they were only to announce the predatory incursions of the barbarian nations, those visitations of God, mercifully intended to remind the church of the peace and tranquillity she had lately enjoyed, while she held the true faith, and obeyed the divine precepts of her immaculate Founder. But the three trumpets, which were to follow, are represented as events replete with affliction and woe. They are called by commentators the three *wo*-trumpets, because, under the two first, the dreadful persecutions, the darkness and misery, by which the church was to be overwhelmed, or, as it is expressed *, “trodden under foot” by the Mohamedan and Papal heresies, are foretold, and because the third was to sound the events of the seven last vials of the wrath of God †, which were to be poured out upon the ungodly in the *last day*.

From the rise of the church, down to the beginning of the seventh century, she had continued united under the Apostles, and afterwards under general councils. Her faith in God, and in Jesus Christ, notwithstanding occasional dissensions, and

* Chap. xi. 2.

† Chap. xvi.

short-lived schisms, remained generally the same. There was no actual and final separation before that epoch; but the time was now come, that the long-continued contest for pre-eminence and dominion, between the bishops of Rome and of Constantinople, was to be terminated. The Roman pontiff, having received his commission of *universal bishop*, and being exalted in the West, drew all the western bishops, with their flocks, into his own pale, and soon after converted them to his idolatrous apostacy; when the eastern bishops, adhering to the hierarchy of Constantinople, soon after embraced the doctrines of Mohamed; and thus the church became divided into two great ecclesiastical bodies, in the seventh century. Moreover, as the events in which they were to be respectively concerned, were also to be separate and unconnected, the prophet, having foretold, under the first woe-trumpet, the visitations of God upon the church, through the means of the *barbarian nations* in her *united* state, proceeds to foretel those which were to befall the two churches after her *disunion*, under the second woe-trumpet. Here, with strict propriety, he begins with the events by which the *eastern* church was to be afflicted, because the original church had been planted in the eastern hemisphere, and the very great majority of her subjects remained there after the separation. Under this trumpet he describes all the prominent events which have produced and attended the rise and establishment of the *Saracen-Mohamedan* apostacy, that dreadful scourge of the eastern church; together with the darkness and misery in which it has involved the greater part of the Christian and Roman empire*. In verse 12. he tells us, “one woe is past,” meaning the dreadful persecutions of Mohamed, and his immediate successors: and then adds, “And be-

* Chap. ix. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.

“hold!

“hold ! there came two more woes hereafter ;” that is, *two* more woes between the termination of this first woe, and the end of the world.

Under the first of the last two woe-trumpets, he foretels the rise of the *Ottoman empire* upon the ruin of the Saracen, and the dreadful persecutions and darkness, in which the eastern church was to continue under the fatalism and sensuality of that apostasy* : a woe more severe and afflicting to the unreclaimed and perverse eastern part of the church, than the Saracen, under which it had lately suffered. It was, however, to be of the same nature ; for the Ottomans were to adopt the Mohamedan superstition ; and it was to be of much longer continuance. They were together “to tread the holy city under “foot, in the East, one thousand and two hundred “and three score days †,” or years.

But this second woe was not to extend to the eastern church only. The *western* was also to depart from the word of God, in the Gospel of Christ, and to be equally punished for her disobedience. She was to be persecuted and overwhelmed by the unrelenting cruelty of Popery, and the voluntary ignorance, and still more dreadful tenets of *French atheism*. These two great events were to be contemporary, that is, to begin, continue, and end, within the period allotted to the visitations of God in the East. Hence we find the prophet passing from the history of the eastern, to that of the western church. In the tenth and eleventh chapters he takes a summary view of the more striking features and actions of the two great enemies and oppressors of the church in the West, namely, the *Papal hierarchy*, described under the

* Chap. ix. 13, 14, 15, 16, 17, 18.

† Chap. xi. 2.

figure

figure of “the court which is without the temple, given to the Gentiles *, and *atheistical France*, under that of “the beast ascending out of the bottomless pit †.”

Having concluded this brief introduction to the account of the church of Rome, and revolutionary France (intending to treat of them more in detail afterwards), he tells us ‡, “the second woe is past; and, behold, the third woe cometh quickly.”

But in order to preserve the connection and harmony of his *general* history, and to bring into it the events, by which the western church was to be afflicted, the prophet reviews, in the twelfth chapter, the state of the church in general in the fourth century, before it was divided; and again alludes to the general conduct of the Papal church, and revolutionary France, towards the western church §.

In the thirteenth chapter, from the beginning to the tenth verse inclusive, he treats in *detail* of the rise and conduct of the Papal apostacy, under the figure of the *beast of the SEA*, and its fall; and in the remainder of the chapter, of revolutionary France, under the appellation of “*the beast of the EARTH*,” the power to which he had before || briefly referred, under the figure of the “beast of the bottomless pit:” a political hydra, that should far exceed in depravity, wickedness, and blasphemy, all the other powers that had ever existed in the world; a power which should not only kill the two witnesses of God ¶, but even deny his existence, as well as defy his omni-

* Chap. xi. 2. † Chap. xi. 7. ‡ Chap. xi. 14.

§ Chap. xi. throughout.—See the comment upon this chapter.

|| Chap. xi. 7.

¶ See the comment on the beast of the bottomless pit, chap. v.
potence.

potence. He treats distinctly of the dreadful exploits, by which this power should kill the two witnesses of God; of its superlative wickedness and atheism; the lamb-like and innocent appearance of its *code* of jurisprudence; the lying *wonders*, artful *tricks*, and delusive *frauds*, it should exhibit and commit to deceive mankind; the effects of those wonders and frauds on the minds and actions of the *people*; the *image* it should make and deify, for the people to worship; the measures and decrees it should pursue to *compel* them to worship it; and he concludes with a *number*, the *name* of the beast, by which it should be known, and which, when rightly understood and applied, no considerate mind can doubt of its allusion to atheistical France *.

Thus we have had before us a summary view of the great events, foretold under the seven seals, and first six trumpets; and he immediately adds†, “One woe is past; and, behold, the third woe cometh quickly.” Now if we may place any confidence in the facts related by historians, and the testimony of our own eyes, all the events predicted under the seven seals, the first six trumpets, and the first and second woe, have already come to pass; and the great truths, figuratively represented in them, have been completely fulfilled, before and in our day, in the *same order* of succession in which they were foretold. What then remains of all the events predicted in the Apocalypse (and which is allowed, by all commentators, to be a prophetic history of all the principal and important events that were to come to pass, from the time it was written to the consummation of all things), except those of the *seventh* trum-

* See the comments on the beast of the bottomless pit, and on the beast of the earth.

† Chap. xiii. 14.

pet, or the third and last woe-trumpet, which is to introduce the seven vials or last plagues of the wrath of God? If no other leading events are left untold in this book, have we not great reason to believe, from the regular succession and completion of *past* events, in the order they were foretold, that the third woe, which is to *come quickly*, that is, presently, or rather before the second woe is ended, is *already* upon the earth? And is not this reason rendered yet more probable, from the present dark and depraved condition of the world? A state in which we see kings and governments no longer observant of the faith of treaties; no longer abstaining from rapine and blood, than their pride and lust for power dictate the time and measure: a state in which nations entirely depart from their belief in God, and even presumptuously treat with ridicule and contempt the idea of his existence: a state, alas! in which we contemplate scenes of poisonings, assassinations, massacres, insurrections, rebellions, and civil wars, convulsions of nations, revolutions in states, and the wrecks of whole kingdoms, together with a havoc and destruction of mankind, of which the now astonished and affrighted world heretofore has never known an example. When we duly consider, I say, all these circumstances, is there not a strong probability that the second woe being nearly finished, the third woe-trumpet has begun to sound, and that the seven angels, having the seven vials filled with the *last plagues* of a just and long-forbearing God, have already begun to pour out his wrath upon the atheistical; blaspheming, idolatrous, sensual part of mankind?

This conjecture respecting the present time, as the *last days*, or the last period of time foretold by the prophet, is so far from being chimerical, that
its

its probability is countenanced by the highest authorities, before, as well as after, the first coming of Christ. The Jewish rabbies antecedent to, and the primitive fathers after that blessed event, believed that the world was to endure 7000 years; viz. 6000 before the *first* resurrection and the second coming of Christ, and the remaining 1000 years during his reign upon earth; and that at the end of that period, the *second general* resurrection and consummation of all things were to succeed. This faith prevailed in the church of Christ during many ages, and until it became lost in Mohamedan and Papal ignorance and apostacy: it was revived soon after the Reformation, is entertained by many pious Christians at this day, and is certainly supported by the Scriptures. If, then, this belief is well founded, and there is any dependance to be placed on the chronology of the world, founded on holy writ, and received as true by all Christian nations, 6000 years are nearly past. If we calculate by Julian, there are not 200 to come; if by prophetic years, a very little more than a single century. In either case, is there not a strong probability that we are living in “the last days,” or the last period of time; and under the third and last woe-trumpet, which was to announce the pouring out of the last seven vials of the wrath of God, upon the ungodly of every description? upon Christian hypocrites, Pagans, Mohamedans, Papists, and Atheists, in order to separate “the sheep” from the goats*, and “the wheat from the chaff†;” and to prepare the righteous remnant of the church for the kingdom of Christ?

But let us not place an implicit faith in the opinions of others, however high their authority, while

* Matth. xxv. 33.

† Chap. iii. 12.

we are able to search the Scriptures, those divine oracles of unerring truth, for ourselves; for this we are commanded to do by Christ himself*. Here we may find many texts which, in their description of “the last days,” support the doctrine. I shall, however, confine my inquiry to the declarations of St. Paul, St. Jude, and St. Peter, respecting the state of the world in “the last days and times,” and compare them with the corresponding features of the present age. These Apostles concur in describing those days as more depraved and sinful than any that had preceded since the flood; and each of them gives different *signs*, by which they may be known by the true believers in the word of God, when they should arise.

1. St. Paul, after exhorting Timothy, his “dearly beloved son,” to “be strong in the grace that is in Jesus Christ †;” and to “instruct, in meekness, those that oppose it ‡,” that they may “recover themselves from the snares of the devil,” intimates in the next chapter, that in “the last days” more perilous times shall come, ‘in which men shall be so desperately wicked, and so obstinately sinful, that they shall persevere in their sins to their own destruction,’ although “their folly shall be manifest to all men §.”—“Know this *also*,” says he, “that in the *last days*, perilous times shall come;” meaning times more abandoned, and therefore more perilous, and more difficult to be resisted by the true believers than those in which he lived. He then proceeds to give a minute description of those times in these strong and too descriptive words §: “Men shall be lovers of *themselves*, covetous, boasters, blasphemers; disobedient to pa-

* John, v. 39.

† Chap. iii. 1.

‡ 2 Tim. ii. 1.

† 2 Tim. ii. 25, 26.

§ Chap. iii. 2, 3, 4, 5, 6, 7, 8, 9.

“rents,

“ *rents, unthankful, unholy, without natural affection ;*
 “ *truce-breakers, false accusers ; incontinent, fierce, de-*
 “ *spisers of those that are good ; traitors, heady, high-*
 “ *minded ; lovers of pleasure, more than lovers of*
 “ *God : for of this sort are they which creep into*
 “ *houses, and lead captive silly women laden with*
 “ *sins, led with divers lusts, ever learning, and*
 “ *never able to come at the knowledge of the*
 “ *truth.* Now as Jannes and Jambres with-
 “ stood Moses, so do these resist THE *truth.* Men
 “ of corrupt minds, reprobate concerning THE *faith :*
 “ but they shall proceed *no further ;* for their folly
 “ shall be manifest to *all men.*” Such is the apos-
 tolic account of the degeneracy and corruption of
 men in the “ last days ;” and in which he seems to
 labour in finding phrases of adequate description.
 It includes every vice, every crime from the smallest
 degree of immorality up to the extreme of blasphemy,
 which the depravity of man can commit against
 himself, his fellow-creatures, and, above all, his
 God ! Still there is not a vice mentioned by the
 Apostle in all his dreadful catalogue, which the
 pious and considerate observer does not see “ worked
 “ out,” though *not* “ with fear and trembling,” by
 all ranks of men, and even by whole nations, in the
 present day.

The past annals of mankind exhibit no such scene.
 We read, indeed, that, before the flood, “ God saw that
 “ the wickedness of man was great in the earth * ;”
 but there is no intimation that can induce us to be-
 lieve that this wickedness, although great, had
 arrived at the sin of atheism, or a general denial of
 the existence of God. And since the flood, no
 history whatever gives any account, in which the
 wickedness of man will bear any comparison with

* Gen. vi. 5.

that here described by St. Paul, or with that of the present times: on the contrary, we learn that all nations, down to this period, whether Pagan or Christian, have been convinced of the utility and absolute necessity of embracing, and openly professing, some moral principle, and some kind of religion, founded on the belief of one supreme God, the Creator and Governor of the universe: the first, as a rule of right and justice towards mankind, and the other, as the law of gratitude and obedience to the great Author of their existence. Hence it has come to pass, that in all former ages, the nations of the earth have been preserved from falling into that extreme of libertinism, blasphemy, and atheism, described by the Apostle.

If, then, no former age bears any resemblance to the apostolical description of *the last days*, let us inquire, whether it does not apply to the *present times*. A few years only have elapsed since it was a doubt, whether the reason of man could so far be corrupted, as to believe there is no God, the Creator of the universe: it was thought the immense volume of demonstrations incessantly presented to the mind of man, rendered that persuasion impossible. Indeed, among all the falsehoods within the limits of human invention, this seems to be one of the most weak, the most absurd, and most *palpable*; and therefore it has heretofore been discredited and rejected by *all* nations, in every age of the world. But in the *present days*, we have seen kings, princes, nobility, and other great men of the earth, with multitudes of the lower ranks of mankind, perverted from faith in God, and his eternal Son, to the blasphemous doctrines of French philosophism and atheism; that *sum total of all sin*, that “mystery
c “ of

“ of *iniquity* * ;” and, if I understand that tremendous passage aright, the express blasphemy “ against the Holy Ghost,” which shall “ not be forgiven †.” We have seen a whole nation, computed at *thirty millions* of people, establishing this horrible doctrine as an essential part of its state polity; and resolving to compel every other nation to drink of the same deadly poison, or to extirpate them from the face of the earth. To effect this satanical purpose, they have sent, from their revolutionary Pandemonium, innumerable emissaries to all the four quarters of the globe; who, forming themselves into societies for that express purpose, have spread their pestiferous doctrines among mankind, with inconceivable success. We have seen this same power, where the arts, temptations, and bribes of their agents have not altogether succeeded, without the least provocation or offence, and in direct violation of the most solemn treaties, overwhelming other nations with blood; in order to compel them to embrace the blasphemous *falsehood*: and we have seen these republican and atheistical monsters, thus spread over the world, teaching, and living, and seducing others to live, “ after the lusts of the flesh, the lust of the eyes, and the pride of life ‡ ;” giving themselves up to the unbounded gratification of every passion, and the perpetration of every crime: living “ without God in the world §.” So it is they have endeavoured to break the chain which unites man to the great Author of his being; to dissolve all the social and reciprocal obligations of prince and subject, of parent and child, of husband and wife; and of man to man; and establishing in their stead the wild anarchy and unbridled licentiousness of atheism.

* 2 Thess. ii. 7.

† 1 John, ii. 16.

‡ Luke, xii. 10. Matth. iii. 29.

§ Ephes. ii. 12.

This enormous and destructive system of sin and blasphemy, we have seen generated in France, with its dreadful consequences; and within the compass of a few years, extended by its arts and policy to the four quarters of the earth. How far it shall please the God of infinite power and mercy, to suffer its pestilential influence to infect the minds of those who have hitherto escaped the contagion, who can foresee? However, blessed be his sacred name, he has not left the true believer in his holy word destitute of hope, that He will stop its progress in his own time: for we are assured by the Apostle, at the conclusion of his description of the last days*, “that they shall
 “*proceed no further*; for THEIR FOLLY SHALL BE
 “MANIFEST TO ALL MEN.” Does not this unexaggerated description of the *present times* come up, in every respect, to the sinfulness and blasphemy marked by the Apostle? Is there one phrase, chosen by him, to describe the depravity and confusion of the *last days*, which we do not see professed and practised in an eminent degree, by a great part of the world at present? Are not then these “perilous times” indeed, to the believers in the word of God, who are the particular and marked objects of atheistical destructive machinations and vengeance? Are they not more “perilous” than those of any other past period, of which any history gives an account? so “perilous,” that even the good and the righteous cannot promise themselves a momentary safety, but in the providence and protection of an ALMIGHTY AND MERCIFUL GOD?

2. This interpretation respecting the *present times*, seems to be further countenanced by St. Jude, who, in the beginning of his epistle, gives us several signs to induce us to believe they are “*the last days*” re-

* 2 Tim. iii. 9.

ferred to by the Prophet and Apostles; where, speaking of the state of the churches at that time, he entreats them “earnestly to contend for the faith*,” assigning this reason †, “for there are certain men “crept in unawares, who deny the only Lord God, “and our Lord Jesus Christ.” And to encourage them in the pious work, he briefly reminds them of the dreadful judgments which had been in past times, and which would hereafter be inflicted on the ungodly at the day of judgment; and then passes to a description of the sinful state of the world “in “the last time:” evidently meaning from the context ‡, that period of time which should precede the COMING OF CHRIST and the FIRST RESURRECTION. In his epistle §, he says, “Beloved, remember ye not the words which were “spoken before of the Apostles of our Lord “Jesus Christ? how that they told you, there should “be mockers in the last time, who should walk after “their ungodly lusts. These be they who separate “themselves, sensual, having not the spirit.” Now what did the Apostle mean by “mockers” of “the “last time?” He could not mean common mockers, who ridicule men for the sake of sport, for such mockers must have been common in all ages of the world; but mockers, who should make a mockery and ridicule of God and his revealed word; for this was the only subject of his epistle. Nor could he allude to a few men only, because there were in his time some ungodly men, who had even “crept “unawares” into the church; “who denied the “Lord God and our Saviour Jesus Christ.” He must then mean, that there should be a powerful multitude, or whole nations of mockers “in the last “time;” so as to render it “perilous” to the believers in the word of God, in all parts of the world,

* Verse 3. † Verse 4. ‡ Verse 14, 15. § Verse 17, 18, 19. according

according to St. Paul's prediction, already explained. And that they might know the time when these "mockers" should come, he gives two other distinct marks. This host of mockers are to "walk after their own lusts;" that is, they are to live without any law or restraint; without any rule of thought, word, or action, except the unlimited gratification of their appetites and passions; utterly regardless of the dictates of *reason*, the rebukes of *conscience*, or the light of the *revealed word* of GOD.

Again, they are to form themselves into one "great carnal body of men;" or, to use the words of the text, they are to "*separate themselves, sensual*:" the meaning of which is, that, having been before united to the Christian world, they now shall *separate themselves* from it, and become an associated body, ignominiously distinguishable from all other bodies of men, by the depravity of their principles, and their extreme sensuality, and by "not having the spirit" of truth. Thus the Apostle has given three great and discriminating signs of "the last time:" 1st, That there shall *then* come mockers of the word of God: 2dly, That they shall form themselves into one great society, separate from the moral and Christian world: and, 3dly, That this society shall be eminently remarkable in the world for their sensuality, and a disregard of ALL TRUTH. The candid reader will now judge, whether all these marks do not unequivocally apply to the French republic, and its numerous adherents, spread over so large a part of the earth. *They* are all "*mockers*" of the word of God, and in the most open and flagrant manner have denied his existence: *they* have "*separated themselves*" not only from all the believers in that word, but from all sects, and even nations, who believe in a God: *they* have deified Liberty as the great god of their only idolatry, which

is to proclaim to the world, that they hold themselves free from all law, all restraint, and rule of action whatever; on the contrary, that they are at full liberty to follow the dictates of their own corrupt and sensual wills; equally regardless of religion, private virtue, and public faith; and “being
“ past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness*.”

3. But St. Peter gives us signs of “*the last days*,” which, if possible, are yet more singularly characteristic of the *present times*, than either St. Paul or St. Jude. After having, in his first and second epistle, treated *briefly*, but *very comprehensively*, of the word and grace of God, and the salvation offered to mankind through the first coming, death, and resurrection of Jesus Christ, he proceeds, in the third chapter of the latter, to the second coming of Christ to reign upon earth, and finally to “judge the quick
“ and the dead.” The time of this second and final advent, the Apostle calls “THE DAY OF THE LORD,” which shall “come as a thief in the night, in the
“ which the heavens shall pass away with a great
“ noise, and the elements shall melt with fervent
“ heat; the earth also, and the works that are
“ therein, shall be burned up†.” But previously to his reminding the church of this awful closing scene, he treats, in the same chapter, of “the last
“ days,” or last period of time, which should precede the *second* coming of Christ, and the first resurrection. “For,” says he ‡, knowing this, “*first* there shall
“ come in *the last days*, scoffers, walking after their
“ own *ungodly lusts*, and saying, Where is the *promise of his coming*? for since the fathers fell asleep,
“ *all things* remain as they were, from the beginning

* Eph. iv. 19.

† 2 Pet. iii. 10.

‡ 2 Pet. iii. 2—7.

“ of the creation. For this they are *willingly* igno-
 “ rant of, that by the word of God, the heavens were
 “ of old, and the earth standing *out* of the water
 “ and *in* the water; whereby the world that *then* was,
 “ being overflowed with water, perished. But the
 “ heavens and the earth, which are *now*, are kept
 “ *in store, reserved* unto *fire* against the day of judg-
 “ ment and *perdition* of the *ungodly*.” Paraphrase these
 six verses, according to the tenour of the two epistles,
 and what is their evident sense but this? ‘ Know-
 ‘ ing, as ye do, “ the words and doctrines of the
 ‘ Prophets and Apostles*,” that Christ shall come,
 ‘ and the dead shall be raised, let me remind you,
 ‘ that “ first,” and *in the last days*, just before his
 ‘ coming, “ there shall arise scoffers, walking after
 ‘ their *own lusts* ;” scoffers who shall treat with ridi-
 ‘ cule and contempt the coming of Christ, and the
 ‘ resurrection of the dead; saying, “ Where is the
 ‘ promise of his coming? where is the resurrection
 ‘ of the just, who are to reign with him upon earth?
 ‘ These events are promised in your Scriptures, by
 ‘ the mouth of your God, and yet we see nothing of
 ‘ them!” On the contrary, ever “ since the fathers
 ‘ fell asleep;” ever since the death of Adam, Noah,
 ‘ &c. we find “ that all things continue as they were
 ‘ from the beginning of the creation.” And there-
 ‘ fore we are satisfied that your Redeemer never will
 ‘ appear again, that the dead never will rise, and that
 ‘ the world and all things in it will continue for ever
 ‘ as they are.’

And is it not a truth of the most extensive no-
 toriety, that the atheistical revolutionists of France have
 made the whole word of God, as well as the coming of
 Christ and the resurrection of the dead, the unceasing
 theme of their ridicule and contempt, in profane
 publications of every size and description, and even

* 2 Pet. iii. 2.

in their theatres; and to give an unreserved *national* sanction to the mockery, did not the Convention, attended by an innumerable host of atheists, abjure Christ, and deny the existence of God? To heighten their scoffing and contempt for the ever-living God and his holy word, did they not create an image, honour and address it as their only supreme God, burn incense upon its altar, and worship it; and moreover (I tremble in repeating it) tie the two Testaments to the tail of an ass (in diabolical derision of the manner in which Christ rode into Jerusalem), and, dragging them through the streets, burn them by the common executioner? And that this mark of the last days might completely be verified in the present times, they have made it a fundamental article of their creed, that death is an *eternal sleep*, and consequently that there can be no resurrection of the dead. Surely this is “say-
 “ ing,” not only in words, but actions, “Where
 “ is the promise of the coming of Christ? where is
 “ the resurrection of the dead? for since the fathers
 “ fell asleep, all things continue as they were from
 “ the beginning of the creation.”

Again, St. Peter mentions another sign of the *last days*, which, in a peculiar manner, points out *the present times*, and which can, with propriety, be applied to no other; for, while yet describing the scoffers of the *last days*, he adds* this singular and distinguishing reason of their mockery, because
 “ they are *willingly ignorant*” of these truths, namely,
 “ that the heavens, by the word of God, were of
 “ *old*, and the earth standing out of the waters, and in
 “ the waters; whereby (or to the *end*) that the world
 “ that *then was*, being overflowed with water, perished
 “ ed: but the heavens and earth which are *now*, by

* 2 Pet. iii. 5, 6, 7.

“ the

“the same word, are kept *in store*, reserved unto *fire* against the day of judgment, and perdition of the ungodly.” If these scoffers at the word of God were to be “*willingly ignorant*” of those truths, they could not act from the want of knowledge of them, but must be well versed, particularly in the Mosaic history of the creation, as well as in the Gospel of Christ. They must have read of the destruction of the old world by the flood, and of the “reservation of the present world, until the day of judgment, and the perdition of the ungodly.” Now to be convinced that such *wilful* and desperate *scoffers*, and almost without number, “are come,” we have only to peruse the works of the French philosophers, or, as they *craftily* but *falsely* call themselves, philosophers, that is, the revolutionists of France; and the impressions made by them on the sentiments of mankind, within the last few years. In these works we shall see that their authors were well versed in the Old and New Testaments, and had studied them with great assiduity, not as seekers after *the truth*, but with a determined purpose of mind to deride, oppose, and “crush” it. This fact they themselves have unwarily confessed in their secret correspondence with one another, now published to the world*.

In their philosophical works they have affirmed, though well acquainted with the Mosaic history of the creation, that “the world was formed by the necessary effects of matter, prodigiously diversified,” and of course could not be “of old *by the word of God* ;” that the flood was only partial, and not over the whole earth: that the world is “eternal,” and therefore not “kept *in store*, reserved unto *fire* ;” “that it is the body, or matter of which man is formed, which thinks, reasons, and deter-

* See Abbé Barruel's Memoirs.

‘ mines, and not the soul or spirit that inhabits the ‘ body;’ and, as was before observed, that ‘ death is ‘ only a perpetuity of sleep,’ and, consequently, that there can be no resurrection of the dead; no future rewards and punishments; no day of judgment, or perdition of the “ ungodly.” Nor have these scoffers stopped here; for, to crown their mockery, with horrible blasphemy they affirm, that God is ‘ only ‘ a chimera and a phantom,’ and Jesus Christ, the Son of God, an ‘ impostor.’ Let me ask, in the next place, what have been the effects of these audacious scoffings? Have we not seen kings, princes, “ nations, tongues, and people,” rich and poor, great and small, embracing and uniting in one plan, not only to ridicule the word of God, but to efface from the minds of men, all the morality, religion, and truth derived from it? Thus, whether we consider the opinions of the ancient Jews and primitive fathers, or the predictions and descriptions of “ the “ last days and times,” by St. Paul, St. Jude, or St. Peter, we find that all of them accurately correspond with the period of the “ third and last woe” of the prophet.

Having thus brought down the past events foretold, to the present times, I might here close this summary view, and proceed to my promised observations upon those which are immediately to succeed them; but, as it may be useful to the reader, I shall first add a general view of the remaining important events, to the *end of the Revelation*.

St. John, having concluded the particular history of the Eastern church in the ninth chapter, and that of the Western in the thirteenth, and brought down their respective events to the *present times*, with strict propriety, resumes the *general history* of the church; for the events which he is now about to foretel, under “ the seven vials,” concern

the universal church in both hemispheres; events by which it is to be affected; and active in opposing, rejecting, and destroying atheistical opposition to it. This general history he begins in the fourteenth chapter, where he takes only a summary view of the awful subject of the wrath of God, which is to be poured out upon the wicked opposers and mockers of his divine word, in *the last days*. In the first five verses he represents Christ, and the saints around him, ready to descend, and to reign upon earth. In the 6th and 7th verses he calls aloud to “every nation, and kindred, and tongue, and people, to FEAR God and give him the GLORY; for the *hour of his judgment* is come; and to *worship him* that made the heavens and earth, and the sea, and fountains of waters.” In verse 9, 10, 11, he forewarns mankind not to worship the beast, or his atheistical principles; and denounces the dreadful judgments of God on all that shall worship them: “they shall drink,” says he, “of the wine of the *wrath* of God, poured out without mixture, into the cup of his *indignation*.”

In the 12th, 13th, 14th, 15th, and 16th verses, he represents Christ as receiving the order of God, to “reap the earth,” that is, to cut off and destroy the wicked apostates and atheists, who had seduced and persecuted the western part of his church, referring to the plagues of the first five vials*, and in the 17th, 18th, 19th, and 20th verses, to the destruction of the great confederacy of pagans, apostates, and atheists, which shall be gathered together on the “great day of God Almighty;” that is to say, to the great events described under the seventh vial†.

In chapter XV. the prophet represents the seven angels “having the seven last plagues‡,” coming

* Rev. xvi. 1 to 11.

† Rev. xvi. from 13 to the end.

‡ Ver. 1—6.

out of the temple of heaven, ready to obey the almighty fiat of a long *forbearing and offended* God. In ver. 2, 3, 4, he declares the happy and blessed state of those who shall have gained the victory “over the beast * , and over his image, and over his “ mark, and over the number of his name ;” and prepared themselves to meet their Redeemer, when he shall come. He concludes the chapter by informing us, that “ no man” (not even those, as I humbly apprehend, who should reign with Christ upon earth) “ was able to enter into the temple of God, “ till the seven plagues of the seven angels were fulfilled :” meaning, till Christ “ shall have put “ down all rule, and all authority, and power † ,” “ shall have put all enemies under his feet, even “ death itself ‡ :” and finally, “ shall have delivered up the kingdom to God, even the Father,” that “ *God may be All in All §.*”

In chapter XVI. the prophet gives in *detail* the events of the third and *last woe*, under the symbols of the *seven vials*, of which he had only drawn the great *outlines* in the last chapter. Having before concluded the particular events of the second woe, with the establishment of the power of atheism in France in 1791, brought down his history of the church to that epoch, and told us, upon that event being fulfilled, “ the second woe should be past, and, behold, “ the third woe cometh *quickly* || ;” he begins a narration of the events, which were *immediately* to follow, under the symbol of the *first vial*. And here he particularly describes the dreadful plagues which fell upon *France*, and led to the destruction of the monarchy; the death of the King, and the establish-

* Chap. xiii. 11. 14. 18.

† 1 Cor. xv. 24.

‡ Ibid. ver. 25, 26.

§ Ibid. ver. 24. 28.

|| Chap. xi. 14.

ment of *atheism*. Under the *second* vial, he foretels the fall of *Papal Rome* : under the *third*, the plagues and ravages lately suffered by *Papal Germany* : under the *fourth*, the final overthrow of the monarchy, the *death* of the *King*, the subsequent reign of terror, and the *destruction* of the terrorists, or principal leaders, and authors of the revolution : under the *fifth*, the *fall* of the atheistical and revolutionary power of France : under the *sixth*, the fall of the *Ottoman empire*, and the *Mohamedan apostacy* : and under the *seventh* vial, the dreadful plagues of the wrath of a justly offended and long forbearing God, upon a great confederacy of pagans, apostates, and atheists, which shall conspire to make one great effort to destroy the word of God, and prevent the coming of Christ ; together with the utter destruction of this confederacy : and all this preparatory to the first resurrection, and the second coming of Christ to reign upon the earth.

Chapter XVII. contains a minute *description* of that great confederacy.

Chapter XVIII. announces the decree for the utter *destruction* of that grand confederacy.

Chapter XIX. contains a beautiful and sublime description of Christ, of his coming to unite with his church, and to execute the decree passed against the satanical conspiracy.

Chapter XX. gives an account of the binding of Satan, and his imprisonment in the bottomless pit a thousand years ; the reign of Christ upon earth during that period ; of the nature of the first, and a hint of the second resurrection, and of the blessed state of those who shall reign with Christ. It further contains an account of the loosing of Satan, and

and his deceiving the nations in the four quarters of the earth ; of Gog and Magog ; Satan's gathering of them together in battle array, a mighty host, against Christ and his kingdom ; the miraculous destruction, and final condemnation of him and his host ; the last resurrection, and final judgment, with Christ's victory over death and hell.

Chapter XXI. includes the destruction of the old, and the creation of the new heavens and new earth ; and a description of the new Jerusalem in it.

Chapter XXII. concludes the Revelation, with the superlative and ineffable blessedness of the righteous in the new Jerusalem.

I have thus laid before the reader a brief view of the contents of the Apocalypse. I have shown, that all the events foretold under the seven seals and six first trumpets, *have come to pass*, in the *order* they were foretold ; that they bring down the predictions, with their respective completions, to the *present times* ;—and that no prophetic event remains to be fulfilled, save those of the last and third woe-trumpet, or of the seven vials of the wrath of God. And I have anticipated a few cursory hints respecting the contents of those vials. I have done this, as I conceived it would not only give the reader a general idea of the grand and awful subject, but enable him the better to examine into the probability of the explanation, and application of the figurative representations of the events, contained in the following Commentary.

CHAP. X.

AND I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which

are therein, that the time should not be yet.

7 But in the days of the voice of the seventh angel, when he shall begin to found, the mystery of God shall be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAP.

CHAP. II.

Introduction to the Prophetic History of the WESTERN CHURCH, and of the “Beast of the bottomless Pit.”

Verse 1. **I** HAVE said before, that the contents of the seven seals were to be revealed to the prophet by Christ himself*; and those of the seven trumpets by “angels †,” sent to foretell the events of the *great book*, containing the history of the church in general; and he now informs us, that he saw “another mighty “angel,” the messenger of the God of Truth. It was *another* messenger, to unfold a special matter, *not* contained in “this *great book*,” namely, the particular history of the *Western Church*, contained in a little book, as will, I trust, appear more fully in the following comment on this chapter.

This angel is here represented as *clothed with a cloud*, the emblem of affliction and distress. In this sense, the word is elsewhere used in Scripture ‡: “Let a cloud dwell upon it; let the blackness of “the day terrify it.” “How hath the Lord covered “the daughter of Zion, with a cloud in his anger!” And it is here made use of to denote, that the dreadful incursions of the Goths, and other barbarous nations; and the Mohamedan apostacy, established in the Saracen and Ottoman empires in the East, and which the angel had before predicted, were not to be *all* the tribulations, which the church must suffer,

* Rev. vi. 1. 3. 5. 7. 9. 12.

† Ibid. viii. 2. 6, 7, 8, 9, 10. 12.—ix. 1. 13.

‡ Job, iii. 5. Lam. ii. 1.

in the course of her reformation; she should farther be oppressed by the Papal apostacy, and French atheism. But lest this great accumulation of distress should destroy her trust and faith in the divine promises, the angel is represented as having a “rainbow” upon his *head*.” A rainbow is the well-known divine symbol of faith and hope, the infallible token by which God established his covenant with Noah, that the earth should not again be destroyed by a flood*. This token appears upon the *head* of the angel, that is, upon the most conspicuous, exalted, and noble part of the body, to comfort and support the church with the assurance, that the God of power and of truth will fulfil his promises made through “his servants the prophets,” and his blessed Son; and, in the end, exalt her to a state of everlasting peace, happiness, and immortality†. To show that all the promises of God in Christ are *Yea* and *Amen*‡, “the face of the angel is, as it were, ‘the sun;’” the most luminous, invariable, and fixed of all natural bodies, and therefore a beautiful hieroglyphic to represent the infinite wisdom, light, and unalterable truth of the God of heaven: and moreover, to declare to the prophet, and to the whole world through him, that the events which should be revealed to him, would infallibly come to pass.

But the most awful part of this significant and comprehensive description is yet to come; “the feet of the angel were as PILLARS OF FIRE.” A pillar, or monument, is usually erected to perpetuate the remembrance of some great event. It is thus used in Genesis, Samuel, &c. §: and *fire*, the most powerful and destructive of all the elements, is often,

* Gen. ix. 11.

† Rev. xi. 12.

‡ 2 Cor. i. 20.

§ Gen. xxxv. 18. 20, 2 Sam. xviii. 18.

in Scripture, a symbol of the *displeasure* and *wrath of God* *. What then are we to understand by the feet of the angel being like *pillars of fire*? but that the events, which he was commissioned to foretel, should be so dreadful as to remain, for ever, the memorials of the awful and terrible judgments of the “wrath †” of a righteous and long-forbearing God, upon those obstinate and unrepenting sinners; who, perverting the right use of their *reason*, rejecting the admonitions and remorse of their *consciences*, and refusing to be governed by the light and instructions of his REVEALED WORD, through his blessed Son, “shall live without him in the world;” and not only deny, but endeavour to prevail on the rest of mankind to believe, that THERE IS NO GOD!

Ver. 3. The Spirit of truth, having thus intimated to the prophet the nature of his subject, by the mere *appearance* of the angel, proceeds to instruct him by *words* and *actions*; for he informs us, that he had “in his hand a LITTLE BOOK open.”—It was a *little* book, when compared with the *great* book, “written within, and on the back side, sealed “with seven seals ‡:” for this *great* book contained the history of the church at large, in her entire and unbroken state, to the end of time; but the *little* book, however commentators may have differed respecting it, is nothing more than a history of the WESTERN CHURCH; a small branch of the church in general, to be broken off from it in the seventh century, but again in time to be united with it. This *little book*, or digressive history, omitted in the *great book*, is to be found in the three next chapters. Simi-

* Deut. iv. 24. Nah. i. 6. Heb. xii. 29.

† Rev. xvi.

‡ Rev. v. 1. The same figure of a roll or book is used by Ezekiel, xi. 9, 10. containing the revelation of the visitations of God upon the Jews.

lar digressions are indeed to be met with in every complete history of different and complicated circumstances. The *little book* was, however, *open*, that the prophet might read it, and make its contents the subject of his present vision.

The angel, having proceeded so far, “ set his “ *right* foot upon the *sea*, and his left foot upon the “ *earth* ;” with a design, no doubt, to signify to the prophet, the general nature, and vast extent, of the important events to be revealed, on his reading the little book, which were to come to pass upon “ the *sea*” as well as upon the *land* ; in other words, that the dissensions and wars which were to ensue, should be waged between the most powerful *maritime* and *continental* states upon “ the earth.” Here the prophet begins already to unfold his vision, and to allude to the wonderful events of the *present times* : the present wars having been waged by a greater number of states both by sea and land, than have ever been waged, within the same space of time, since the world began. They have been carried on by powers, which are properly *maritime*, such as Great Britain, Holland, France, Russia, Spain, Sardinia, Naples, Malta, Turkey, and the United States. So many states, maritime as well as continental, have never before been engaged in war, at the same time ; and no event ever yet foretold, has been more completely fulfilled.

Ver. 3.—The angel then “ cried with a loud “ voice, as when a lion roareth ; and when he had “ cried, *seven thunders* uttered their voices.” The loudness of the voice is, I humbly apprehend, intended to denote the great extent and lamentable effects of the judgments, with which God, in his just displeasure, would be pleased to visit the fallen and disobedient part of the church : for the lion never “ roareth,”

but when bent upon destruction; and he then “roareth” with a louder voice than any other beast of the forest. These figurative expressions are then intended to make known to the church, both the depression which the western part of it should suffer, by the arts, frauds, and force of the *Papal* apostacy, and the powers of *atheism* described in the next chapter*, which were to be the instruments of the divine displeasure, in correcting and reclaiming it. At the same time, it is easy to be perceived, by an attentive reader of this prophetic history, that whenever the Spirit of truth denounces a judgment of God upon the church, it is always attended by an assurance of her final victory and exaltation over all her enemies. So here, as soon as the angel had denounced the visitations of Heaven upon the church, “the seven thunders uttered their voices,” to comfort her in this manner, by reminding her of the final and happy issue of all her long and distressful captivity; and of the far more dreadful and lasting judgments, which were to be poured out of the “seven vials of the wrath of God,” preparatory to her eternal redemption, through the merits of her immaculate founder, the Son of God, upon the whole *antichristian-and ungodly world*, for ever and ever †.

Ver. 4.—“And when the seven thunders had uttered their voices,” and thereby comforted the church, the prophet, lost in rapture, was “about to write” the *history* of the seven thunders, or the “seven last plagues of the wrath of God,” upon the enemies of the church; but was immediately corrected by “a voice from heaven, and commanded “to write them not:” not at that time, nor to insert them in his present vision; but “to seal them

* Rev. xi. 2. 7.

† Rev. xvi. throughout.

“up,”

“ up,” or retain them in his memory, and record them afterwards, in the due order of events, as a packet or Will is sealed up, not to be opened till the appointed time. And accordingly we read that the prophet did so.

Ver. 5, 6, 7.—That the “ seven thunders” refer to the dreadful judgments of the seven vials of the wrath of God, seems evident, from the tenor of these three verses : for we find that the angel, either to regain the attention of the prophet, or to give farther light respecting the “ seven thunders,” “ swears,” in the most awful manner, that “ the time (of the seven thunders) “ shall not be yet ;” meaning, not until after the events of the present vision should have come to pass : but that, in the “ days “ of the voice of the seventh angel,” alluding to the angel of the “ last trump of God *,” when he shall begin to sound, then the mystery of God, as he “ hath declared by his servants the prophets, “ shall be finished ;” that is, the “ mystery of God,” in the creation and redemption of man, shall no longer remain a mystery ; his power, his wisdom, and his righteousness, shall be displayed, and made perfectly manifest and glorious to all his intellectual creatures ; to devils, as well as to men.

Ver. 8, 9, 10.—The angel, having thus finished his explanation of the seven thunders, “ the voice “ from heaven” (Jesus Christ) speaks to the prophet again ; recalls his attention to the subject of the present vision ; and orders him to “ go and take the “ little book, which is *open*, in the hand of the “ angel, which standeth upon the *sea*, and upon the “ *earth*.” “ And he went to the angel, and said “ unto him, Give me the little book.” “ And he said,

* 1 Cor. xv. 52. 1 Thess. iv. 16. Rev. xi. 15.

“ Take it, and eat it up : and it shall make thy
 “ belly bitter, but it shall be in thy mouth as sweet
 “ as honey.” “ And he took the little book, and did
 “ eat it up ; and it was in his *mouth* as sweet as *honey* ;
 “ and as soon as he had eaten it, his *belly* was *bitter*.”
 As if the voice from heaven had said in all this,
 ‘ Go to the angel, and take the little book, and it
 ‘ shall reveal many important and terrible events,
 ‘ which must come to pass hereafter, both upon the
 ‘ *sea* and *land*, in certain conflicts and wars among
 ‘ many *maritime* and *inland* kings, princes, and
 ‘ states. Consider this “ little book ” well ; for, upon
 ‘ a first and cursory perusal of it, it shall give you
 ‘ *great joy* ; but upon a more mature consideration
 ‘ and digestion of all its contents, it shall *grievously*
 ‘ *afflict* you.’

Accordingly, in the very next chapter, we shall find causes both of joy and sorrow to the prophet, and the church of Christ : for upon only a slight perusal of the first part of that chapter, the great prominent feature, which strikes the mind, is the solemn assurance afforded, that God “ will give power to “ his two witnesses ” to repel the attacks of their enemies ; and to “ smite them with all manner of “ plagues, as they *will* *.” But upon a closer examination, it will appear, that the true church of Christ shall be “ trodden under foot, forty and two “ months †,” by the two *Gentile apostacies* ‡, that the “ two witnesses shall prophesy *in sackcloth* one “ thousand two hundred and threescore days §,”

* Rev. xi. 4, 5, 6. Ibid. 3.

† These “ forty and two months,” during which the church was to be trodden under foot, and the 1260 days of the prophecy in sackcloth of the two witnesses, are agreed, by all Protestant commentators, to allude to the period of 1260 years, in which the church should be depressed by Papal darkness and apostacy.

‡ Rev. xi. 2.

§ Ibid. 3.

or the long period of 1260 years; and that, in the latter end of that period, a new and more dangerous enemy shall ascend from “the bottomless pit,” and shall “kill the two witnesses of God,” when they shall have *nearly* finished their testimony*.

Ver. 10.—To take off all surprise from the mind of the prophet, at his not being permitted to treat of the “seven thunders” in this vision, and to give him a general view of his future subject, he is informed, in this verse, that he “must prophesy again “before (concerning) many people, and nations, “and tongues, and kings:” meaning that, after he has foretold the events of the “little book,” he must again return to the *general* history of the church, which should be unfolded to him out of the “great “book, written within, and on the backside †.” This construction is clearly supported by the subsequent part of the Revelation. For we shall there find, that having, in the course of his digression, written the history of the Western part of the Church ‡, he describes it as again united; resumes his principal subject in chap. xiv.; thence he continues it down to the end; and treats of the seven thunders, under the “seven vials of the wrath of God,” to be poured out upon all the ungodly opposers and enemies to the true church of Christ; their extreme discomfiture, and *terrible destruction*. Such is the awful preparation to the first resurrection of the just, at the coming of Christ to reign upon earth; the binding of Satan during that reign; the second resurrection; the final judgment, and THE CONSUMMATION OF ALL THINGS.

* Rev. xi. 7.

† Chap. v.

‡ In this chapter.

ELEVENTH CHAPTER

Of the Revelations.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have nearly finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven

heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain seven thousand men of name: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAP. III.

A brief prophetic History of the Western Part of the Church, and of the “Beast of the bottomless Pit.”

THE preceding chapter being no more than a summary introduction to the *digressive* part of the prophet's plan, or “the little book,” I have thought it necessary to give it only a *general* explanation. But as, in applying the various figurative marks of this chapter to their proper events, I shall have frequent occasion to differ in opinion from former commentators, I feel the propriety, as well as the necessity of translating every type and figurative expression, into that which I conceive to be the natural, literal, and true prophetic sense, before I apply them to their corresponding events. Upon a faithful performance of this duty, a right application of them to the events foretold must altogether depend, and the reader will thereby be the better enabled to discern, on which side the truth preponderates ; for, as Lord Coke observes, “*nominata si nescis, perit cognitio rerum.*”

Ver. 1.—“ And there was given me a *reed*, like unto a *rod* ; and the angel *stood*, saying, *Rise*, and *measure* the *temple* of God, and the altar, and them that worship therein.”

A *reed* is a very proper type for a *pen*. The ancients used it in marking out their hieroglyphics ; and it is still used in some parts of the East. A *rod* is an instrument by which stripes are made on the body of a man, corrected for his crimes ; and therefore a “reed, like unto a rod,” is a just figure for a *pen*, with which the *scourges* and *afflictions* of the church

church are to be marked out on paper. “And the angel stood;” he *paused* to give the prophet time to recover from the confusion of ideas, which the awful events unfolded to him by the “seven thunders *” had occasioned; and then ordered him to “*rise*,” that is, to *prepare* to receive his instructions; and to perform the duty which should then be required of him. This was to “measure the temple of God,” &c. The word *measure* here is certainly a figure to denote the *writing* of the *history* of “the temple of God :” for to *measure*, in the sense it is commonly used, is to take the *dimensions, qualities, and circumstances* of a thing; and therefore is a natural and well-adapted metaphor, in the present case, as applied to prophetic events. By the “*temple of God, and the altar, and them that worship therein,*” we are to understand the *true church of Christ*, or that part of mankind, who still adhere to the doctrine of the “two witnesses of God,” hereafter mentioned and described. If I am right in this exposition of the text, the instructions of the angel so far amount to this: “Take a pen, and write a history of that part of the church of Christ, as I shall direct at this time, omitting such things as I shall order to be omitted, until you shall more particularly be informed in a future vision respecting them.”

Ver. 2.—“But the *court*, which is *without* the temple, measure it *not*, for it is *given* to the *Gentiles*; and the HOLY CITY they shall *tread under foot* forty and *two months*.”

These figurative expressions are evidently taken from Jerusalem, and the temple. Jerusalem was called the *Holy City*; and “the temple of God” in it,

* See the last chapter, ver. 4.

was built within several courts. In the principal or inner court, the *temple* and the *altar* were erected ; and here the Priests, Levites, and other Jews who had purified themselves, and conformed to the rites of the church, alone sacrificed and worshipped. Here the unclean Jews were not admitted ; but the *outer* court was a place common to both. And thus they who worshipped *in the temple*, and *before the " altar,"* as well as the " holy city," are very apt and proper figures for the *true* church of Christ, founded on the word of God, revealed through his " two witnesses:" while " the court which is without the temple, *given to the Gentiles,*" significantly designates a church which should *apostatize* from the truths of the Gospel of Christ, into Gentile sensuality and idolatry ; and is here intended to prefigure both the *Mohamedan* and *Papal* hierarchies ; which were to separate themselves from, and to become as *scourges* upon the primitive church of Christianity, in her degenerate state, for her lukewarmness, and want of perfect faith in the revealed word of God. These hierarchies, thus prefigured by " the " court without the temple," the prophet is informed shall " tread the holy city under foot, forty and " two months;" which, when translated from the figurative into the literal sense, means, that those two apostacies should so corrupt and pervert the pure truths, upon which the Gospel of Christ is founded, and prevail on mankind to embrace their errors so generally, as to render those truths as grass constantly trodden under foot, withered, defiled, and blasted ; and that this depression should continue " forty and two months," that is, 1260 prophetic years.

But the prophet is commanded, by the angel, not to make a particular history of those apostacies, a part of his present subject or vision ; " but the court
" which

“ which is without the temple, measure it not ;” and the reason assigned is, “ for that court, which was formerly an appendage to the temple and altar, was now to be given to the two Gentile apostacies, the Mohamedan and Papal ; as if the angel had said, ‘ You have already written a particular narrative of the first, under the metaphor of “ the star which fell from heaven *,” and you shall write the history of the other hereafter †. And, besides, I am about to unfold to you a different subject, unconnected with the persecutions of those two hierarchies ; namely, the history of a “ beast that shall ascend out of the bottomless pit ;” or, as it will presently appear, of an *infidel and atheistical power*, more hardened, more mischievous, and consummately wicked, than either of the two that rose before it.”

The angel having thus briefly anticipated the rise of the two apostacies, the depression of the Gospel by them, and the period of its continuance, proceeds to describe the condition in which it should remain during that period ; and even under the tyranny of the “ beast of the bottomless pit,” which latter should take place a short time *before* that depression should *end*.

Ver. 3.—“ And I will *give power* unto my two “ WITNESSES ; and they shall *prophecy* one thousand “ two hundred and threescore days *in sackcloth*.”

It is certainly very necessary to the right explanation of this verse to ascertain, in the first place, who, or what, these two “ witnesses of God” are ; for without it we must still go on in the darkness, and inconsistency of all former commentators. Some of

* Chap. ix. 1.

† Chap. xii. xiii.

them have thought that *Enoch* and *Elias* were the “two witnesses;” others, *John Huss* and *Jerome of Prague*; others, *Luther* and *Calvin*; and others again, all those men who have been eminent for their piety; and, at the same time, opposers of the church of Rome *. This variety of opinions is, of itself, a proof of their uncertainty, if not of their error. Indeed none of those men can answer to the metaphorical expression of “two witnesses” having *one “mouth”* (ver. 5.), and prophesying 1260 years: for they all differed in opinion respecting one article or other, of the doctrine of the Old and New Testaments. Moreover, those men were only *teachers*, and not *prophets*, nor ever pretended to the gift of *prophecy*; and, even had they been *prophets*, they could not have continued to prophesy 1260 years, according to the express words of the text. Besides, the “two witnesses” have power to “*shut heaven*” (the upper atmosphere), “that it rain not, in the days of their prophecy,” and “to smite the *earth* with all plagues, as *often as they will*” (ver. 6.). These are powers which, in their full extent, had never yet been conferred by God on any man, or any two men, nor ever pretended to be possessed by any of the persons, marked out by former commentators. Indeed it seems absurd to look for them among the human race, as, according to the settled course of God’s providence, the lives of any two men have never, since the date of this prophecy, been extended to one seventh part of the period, during which it is declared, by the voice of truth, they shall *continue* to prophesy.

Where then shall we find in the world the “two witnesses” here introduced by the angel? For they must be of great *antiquity*; they must be only *two* in number, and these *two* must have but *one “mouth,”* and be the *witnesses* of *God*, or of his re-

* Newton, Dissertations, vol. ii. 235.

vealed word and will to mankind. They are, I will venture to pronounce, and can be nothing else, but the TWO TESTAMENTS, the Old and New. These *two holy prophets and oracles of God*, alone, among all the *variety of things* upon the earth, can satisfy and fulfil the figurative description of the text. The angel speaks of them as in *being* at the time, and *well* known to the prophet; and why they have not been so to the commentators on the prophecies, is difficult to conceive, as they must have had them constantly in view. Indeed the very name of these books, or witnesses, affords an unerring clue to the discovery. A testament, from the plain definition and common acceptation of the word, is a writing, or record, which testifies and bears witness to the mind and will of man. So that which reveals, and bears witness to the word and will of God, is certainly *his witness*: and it is worthy of observation, that they are called, by the voice of truth, coming from God, “*my two witnesses.*” It may next be asked, what two witnesses has God been graciously pleased, in the course of his providence, to send into this fallen world, to reveal and attest to mankind his divine word, but the Old and New Testament? Is it not by these two sacred and infallible records, one of which is, by many ages, the most ancient in the world? a record, a part of which has, in a most miraculous manner, during the course of 3400 years, been preserved amidst the waste of all-devouring time, the ravages of wars, the wrecks of books, and even during the dark ages of Pagan sensuality, of Mohamedan ignorance, and Papal superstition. I ask, is it not by these two holy records *alone*, that God has been pleased to reveal and attest his righteous and immaculate will to mankind? Have not these “two witnesses” alone given the clearest testimony of his omnipotence, his infinite wisdom, his justice and mercy? And have not all those divine
and

and exalted attributes of his glory and perfection, been demonstrated by innumerable events *foretold* and *recorded* by those two sacred “witnesses,” even during the Mohamedan and Papal apostacy and darkness?

But had the names of these “two witnesses” been more mysterious, there are other marks given by the angel, which clearly support this exposition of the text: they are represented, by the angel, as having “one mouth* ;” to denote that they both, when rightly understood, testify the same sacred truths. And we know that the two Testaments, in this sense, have but *one mouth*; that is, form one regular, consistent, uniform history of the will and providence of God: and, when not perverted, agree in attesting to mankind the same great and important truths, in which their happiness here, as well as hereafter, is concerned. These “two witnesses” were, moreover, to continue to “prophecy in sackcloth” 1260 years, during the persecutions and depressions of the Gospel of Christ, by the Gentiles of “the court which is without the temple;” and there have been no *two men* who have lived so long; nor any true prophets since John wrote his Revelation, except those two sacred and living oracles, which have and do yet foretell all the important truths needful for mankind to know, that have happened in the world, and shall happen to the end of it; and therefore have rendered all other prophets, and every other kind of holy witness, unnecessary.

Ver. 4.—“These (witnesses) are the *two olive-trees*, and the *two candlesticks* standing before “the God of the earth.”

The literal and natural meaning of this allegorical verse is, that the two Testaments are the only

* Verse 5.

two most perfect codes of moral, social, and religious precepts, for the regulation and government of the thoughts and actions of men, towards the Supreme Author of their existence, themselves, and their fellow-creatures; and that, by a practical observation of them, mankind may regain the state of immortality and happiness, from which they have unfortunately fallen by their disobedience. The two *great laws* are here also represented; by which mankind shall be tried, and acquitted or condemned, according to the deeds done in this probationary state, before the “KING OF KINGS AND LORD OF LORDS*.”

In support of this interpretation of the text, I shall only observe, that, in my humble opinion, a more apt and comprehensive figure of the two Testaments could not be invented by the wit of man, than *the* “two olive-trees:” for, of all the vegetable tribes, the olive-tree affords the richest oil, and a very nutritious food for the sustenance of the body of man. It is also a sweetener of the blood, and an antidote to poison. In the same manner those sacred oracles of God’s righteous will, afford the most perfect and excellent instruction, the richest food for the soul or spirit of man. They direct him in the path in which he should walk, and in the use of the means by which he may recover from his fallen state. They teach and feed him with the knowledge, fear, and love of God, and an entire submission and holy obedience to the divine will. They fill him with patience, hope, faith, and comfort, under the deepest afflictions: they prepare his soul for a life of eternal happiness, and are antidotes against the poison of all manner of evil. Zechariah, in his prophecy of the restoration of the church †, describes them by the metaphor of “the *two anointed ones*,” or (as the

* Chap. xvii. 14.

† Chap. iv. 3. 14.

Hebrew text has it) “the *two sons of oil* that stand “before the God of the earth.” In both cases they are aptly described: God has *anointed* and consecrated them by his holy Spirit, and they very appositely answer to the trope of the “two sons of oil:” for oil is, in sundry places, made use of as the type of the *holy Spirit* of God, which actuates, enlightens, and consecrates all things*; and the two Testaments are here very properly called the *two sons* of that Spirit, as they proceeded from, and were written under, and by its divine inspiration, for the evident purpose of revealing *light* and *truth*, to his ignorant and fallen creatures.

They are, moreover, prefigured in the text with equal propriety by the “*two candlesticks* standing “before the God of the earth:” for as a candlestick holds out to view the candle which illuminates a room, so the two Testaments hold up to the comprehension of the world, the light and knowledge of the Gospel of Christ, or the will and providence of God, the Father and Creator of all things, to mankind; and by their “standing before the God of the “earth,” or Jesus Christ, to whom God has delegated the power of judging the earth †, we are to understand, that he will perform that awful task by the light of his own revelation of his Father’s will, standing before him on the records of the two Testaments. If any serious person should doubt this explanation of the “two witnesses,” I would refer him to the authority of Christ himself; for he enjoins us to “search the Scriptures;” and expressly declares, “they are *they* which testify of me ‡;” they are “my two witnesses.”

* Exodus, xxviii. 7. Psalm xlv. 7.

† Acts, x. 42.

‡ St. John, v. 39.

The angel, having before made known, that a schism should take place in the “ holy city,” or the church of Christ; that “ the court which is without “ the temple, shall be separated from the altar, and “ given to the Gentiles, who shall tread the church “ of Christ under foot” 1260 years; and explained the meaning of the “ two witnesses,” proceeds to foretel what shall be their *state* and *condition* during that long period: “ they shall prophesy *in sackcloth*.” The evident interpretation of this trope is, that during the domination and persecutions of the Mohamedan and Papal hierarchies, the pure truths of God, attested by the “ two witnesses,” shall lose a great part of their weight and influence in the world. They shall be misunderstood, misapplied, tortured, perverted, and corrupted by the two apostacies. They shall be as *grass trodden under foot*, of little or no value in the estimation of mankind. Many true believers shall be seduced from the pure profession of the faith, and many be put to death; and yet those sacred books, and the truths therein contained, shall not utterly be lost, but shall be preserved, and, in some degree, understood; and continue to *predict* the great and awful events that shall come to pass in the course of God’s providence, and government of the world, to the end of time.

If we will not shut our eyes to the clearest evidence of innumerable histories, and, indeed, against that of our own senses, we must perceive, that the depression of the “ two witnesses” has, in a great measure, been fulfilled. When the prophet wrote, the doctrine of the two Testaments had made a great progress in the world. The influence of it over the minds and actions of men, continued to increase during several ages after. In the time of Constantine the Great, it became the religion of the late heathen world. So that there was nothing to induce

the prophet to believe that Christianity could ever fall into decay, or lose its general influence, unless by supernatural information : and yet he boldly announces that it would be so. From a multitude of histories we learn the rapid progress of Christianity in the first centuries, notwithstanding the powerful opposition and cruel persecutions of pagan Rome, the then mistress of the heathen world. After that period, and the consequent decline of the truths attested by the two Testaments, under the terrible persecutions of the two great apostacies, from their establishment in the beginning of the seventh century, the pure Gospel of Christ became strangely and most wickedly perverted, to answer the nefarious purposes of their unbridled lusts and insatiable ambition ; and to that degree, that, before the eleventh century, it was in a great measure sunk into superstition, idolatry, and sensuality. In this dispirited, this distressful state, without energy or influence, it remained until the fifteenth century, when learning and freedom of inquiry reared their heads, and the cornerstone of the reformation was laid. From that epoch, the two Testaments have been translated into many languages, been more generally read, and better understood ; and ignorance, idolatry, and sensuality introduced into the Christian world, by those two great apostacies, have, in proportion, fallen before the blessed truths of the “ two witnesses ” of God : but not so fallen as to justify true believers in laying aside their “ sackcloth,” and lamenting that the truths of the Gospel of Christ are not yet restored to their primitive purity ; nor that perfect faith in the providence and the revealed will of God, which leads to the salvation and eternal happiness of man, fully established.

Ver. 5.—“ And if any man will *hurt* them
“ (the two witnesses), *fire* proceedeth out of
“ *their*

“ *their mouth, and devoureth their enemies ; and if*
 “ *any man will hurt them, he must in this manner*
 “ *be killed.*”

Ver. 6.—“ These witnesses have power to *shut*
 “ *heaven, that it rain not in the days of their*
 “ *prophecy ; and have power over waters, to*
 “ *turn them to blood ; and to smite the earth with*
 “ *all manner of plagues, as often as they will.*”

These two verses contain a brief and awful description of the OMNIPOTENCE of God, and of his determined purpose to support the truths revealed in *the two Testaments*, against all opposition, as well Pagan, Mohamedan, Papal, as atheistical, during the forty and two months, or 1260 years, in which they shall prophesy in “ sackcloth.” The prophet expressly declares, that “ if any man will hurt them,” or, in other words, shall wickedly and wilfully oppose them, “ *fire shall proceed out of their mouth ;*” that is, the truths they contain, and a sense of his disobedience and persecution of them, shall convince him of his error, and, as a consuming fire, shall prey upon and torment his never-dying conscience. Moreover, God will attend to the preservation of his “ two witnesses,” by afflicting their enemies with *famine*. He will “ shut heaven, that it rain not” *during their prophecy ;* and will turn their rivers into *blood*, by their intestine insurrections and bloody wars, and “ smite them with all manner of plagues, as “ often as *he will.*”

The wonderful effects of this power of God, conferred on the “ two witnesses,” were never more conspicuous, than immediately after the passion of our blessed Redeemer, and his mission of the apostles. At that time mankind in general were immersed in pagan idolatry. All tradition of the true God, and of his power and providence, had been, during many

ages, in a manner lost, excepting among the Jews; and even these, his much-favoured people, were divided into schisms, or fallen into pagan idolatry. They had disregarded the warnings of their Almighty Protector, through his “faithful servants the prophets,” and put to an ignominious death his immaculate and blessed Son, who had long been promised, and at length sent to save them; and yet, notwithstanding all this, in less than half a century, the “two witnesses” went on conquering, and to conquer*; and established their truths in all parts of the world. The violent opposition and dreadful persecutions of the great “red dragon,” or the *Roman empire*, then styled the mistress of the world, could not impede the rapidity of their progress†. Neither have those two mighty and formidable powers, the Mohamedan and Papal hierarchies, with all their bloody wars, oppression, edicts, anathemas, proscriptions, inquisitions, tortures, massacres; and slaughters, been able to destroy their testimony. On the contrary, the power and spirit of God, declared in these two verses, have never forsaken, but constantly supported them; by smiting their most inveterate enemies, such as many of the Roman, of the barbarian Mohamedan emperors, and popes, and their adherents, with tormenting *remorse of conscience*, and exemplary deaths; and punishing their countries with foreign wars and conquests, with intestine convulsions and insurrections (thus “turning their waters into blood”): moreover, with *famine*, pestilence, earthquakes, eruptions, and rivers of fiery lava, overwhelming whole cities and provinces. All these facts, which, through the providence of God, have been transmitted to us, by many faithful historians, were thus foretold by the prophet ages before they happened, in the verses I am here commenting upon.

* Rev. vi. 2.

† Ibid. xii.

To which may be added, that, in strict verification of this exposition, it is a remarkable and undeniable fact, that the persecuting power of the Mohamedan and Papal churches has been wasting by all, or some of these means, during several centuries past, and, as is clearly foretold in the Revelation, will in all probability be soon utterly destroyed.

But to come to the more direct meaning of the prophet, respecting the “plagues with which God “was to smite the *earth*,” on account of the destruction of the “two witnesses.” By the word “*earth*,” I apprehend the angel means *one wicked* country, or nation. In this sense, the word is made use of in divers places of the Scripture. To give a few instances: Jeremiah, in foretelling the seventy years captivity of the Jews, says, “For I will call for a sword on all “the inhabitants of the *earth*.” Again, “The Lord “shall give a shout against all the inhabitants of the “*earth**.” And again, in the same figurative sense, Christ himself uses the same words, where he foretells the destruction of Jerusalem; “and then,” says he, “shall all the inhabitants of the *earth* mourn †:” clearly meaning, not the people of the *whole* earth or world, but only the tribes of Israel, and the country and nation of the Jews. So here I trust to be able to prove, beyond the power of refutation, that the word “earth” has this confined and metaphorical sense; nay, farther, that the single country, or nation, is *France*, or the French nation.

Indeed, not to anticipate the abundant evidence of this truth which is poured in upon us, in the subsequent parts of this chapter, the two verses under consideration, when applied to their proper events,

* Chap. xxv. 29, 30.

† St. Matt. xxiv. 30.

clearly demonstrate it. For we know that France is the only country upon earth, in which the “two witnesses of God” have been “*killed* ;” or, where *all the truths of the two Testaments have been entirely abolished by the laws of the state* ; and which, on that account, it is here foretold, should be afflicted with all such “plagues,” as should consist with the divine pleasure. And upon considering the text, we find that among the great variety of “plagues,” with which God has often been pleased to punish nations for their crimes, there are only *three* particularly mentioned in this chapter ; with design, no doubt, that by these the country might be distinguished from others, when they should be inflicted upon it. These “plagues” are, 1st, a dreadful *remorse of conscience*, that all “*consuming fire**,” arising from the clear conviction of disobedience, rebellion, and guilt, for it is said, that if any man will “hurt them, fire proceedeth out of their mouth, “and in this manner he must be killed :”—2. *famine* ; for these witnesses of God “have power to shut “heaven, that it rain not in the days of their prophecy :” and, 3. a “plague,” which shall occasion an immense destruction of people, but not by earthquakes, pestilence, storms, inundations, and the like, but by “a plague” which shall shed their *blood* in such quantities, as shall turn “their waters into “blood :” meaning foreign and civil wars, insurrections, assassinations, and massacres. Let it then be observed, that these three “plagues” point directly and singularly to certain events, which have lately come to pass in France.

In respect to the first, it has been a doubt with many deep-judging and good men, whether any person, capable of reflection at the hour of his death,

* Heb. xii. 29.

ever went out of this world, without the conviction of conscience, that there is a God, and to whom he is accountable for his conduct in this life. That doubt must be yet stronger, in respect to those who have read the irrefragable proofs of God's existence, in the Old and New Testaments. But this doubt seems now to be removed by recent facts: for have we not seen even those hardened atheists, Voltaire, D'Alembert, and Diderot, the three principal authors of the French Encyclopædia (that dark abyss of premeditated disbelief), those inveterate enemies of the "two witnesses," or Testaments; who had been rendering their souls callous to the truth, by all possible means, nearly half a century; have we not known, I say, these very men "smitten" on their death-beds by all the agonies of torturing guilt, and of that consuming "*fire*," remorse of conscience*? And after such striking examples, verifying the truth of the text, can any person doubt, but that the principal leaders, and thousands of others, of the atheistical conspiracy, who have perished, have died under an agonizing sense of the supremacy and justice of that God, whose power they had defied, and whose very existence they had presumptuously denied?

With regard to the second "plague," *famine*, have we not seen the city of Paris, the country of Normandy, and other parts of France, in actual insurrection on account of the want of bread; and that too at the very time remarkably pointed out in the text, viz. in the days of the prophecy of the "two witnesses in sackcloth," or just before their destruction in France?

And with regard to the last-mentioned kind of "plagues," by which the "waters are to be turned into *blood*," it is a remarkable fact, that in propor-

* See l'Abbé Barruel's Memoirs.

tion as the atheistical enemies to the “two witnesses” busied themselves in carrying into effect their diabolical purpose of destroying all religion, and after the accomplishment of it, until the Act of Toleration, this kind of “plague” was increased and multiplied. Let us call to mind, that, upon the destruction of the monarchy of France, all the bands of civil society were broken; and the people, long before poisoned by atheism, were let loose, like hungry beasts from their dens, ready to devour and riot in the blood of one another. The first revolution was planted in the imprisonment of their sovereign, his consort, and son; and the destruction of the monarchy. Revolution upon revolution rapidly succeeded, all founded in the *blood* of the former despots, together with many of their dependants and supporters. Decrees followed one another in the quickest succession, by which millions have been torn from their families, and dragged *handcuffed* and *chained* to the *bloody* field of battle. Assassinations and massacres have been every where common, nay legalized; and civil wars, the most *bloody* ever known, arose in every part of the infatuated and devoted country. Those dreadful engines of death, the *guillotine*, the *national baths* so called, the *musket* and *cannon*, by which men, women, and children were butchered *en masse*, and the *blood* of *thousands* shed in *one* day, were in constant exercise. View again the *streams of blood*, arising from the various and dreadful insurrections in Paris as from their source, and the *river* Seine polluted with the *blood* of thousands of human bodies cast into it! See the river Loire groaning under the weight of human carcases, and the streets of the city of Nantz flowing with the *blood* of its murdered citizens, which, mixing with the *waters* of that river, literally “turned them “into blood,” and thereby left them unfit for the use of the miserable remaining inhabitants. Lyons, Cambray, and other capital cities, presented scenes
of

of a similar nature, equally *bloody* and horrible. In short, it is a striking truth in confirmation of the prophecy, that, during the period in which the two Testaments remained abolished, France was afflicted, and made a great Aceldama, by the “plagues” pointed out in these two verses, and by no other.

Such is the literal meaning of the sentence, “And “they have power over waters to turn them into “blood:” but it has also a figurative sense, and which we shall presently find as strictly fulfilled. The word “waters,” in many parts of the Scriptures, is made use of to signify *nations**; and the angel informs us†, that “waters” is a figure for “peoples, “and multitudes, and nations, and tongues.” We must then in this sense read the text thus: And the two witnesses have power over “peoples, and multitudes, and nations, and tongues,” to turn them “to blood;” that is, to set them at variance and war with one another, in which their *blood* shall abundantly be shed.

With what wonderful accuracy has the text, in this sense, been likewise fulfilled, not only in France, but elsewhere! Have we not seen the “peoples and “multitudes,” the inhabitants of Vendée and Toulouë, and others of that devoted country, at variance with the government, and its abettors; and with more than savage rage assassinating, and massacring one another, giving no quarter, till both land and “waters” have been covered with blood? Yet more, have we not seen the horrid darkness of French anarchy and atheism, overwhelming the different “nations and tongues” in Europe, uniting and compelling them into rebellions, revolutions, and wars, the most cruel and sanguinary; by which

* Psal. xlv. 3. cxxiv. 4, 5, 6.

† Chap. xvii. 15.

millions

millions have been destroyed, and their countries deluged in blood? But upon what “nations and tongues” have these distressing “plagues” been chiefly inflicted? have they fallen upon those nations, a majority of whose people embraced, at the time, the truths of the two Testaments; or much more generally on those who, in the words of the prophet, “have hurt them,” and persecuted them, by murdering not only their adherents, but their doctrine also, by perverting them into a blasphemous idolatry? Have those “plagues” visited Great Britain, Denmark, Sweden, Russia, and Prussia, or any other country, in which a majority of the people have not consisted of *Papists* and *Atheists*? No. On the contrary, they have been poured down in a very remarkable manner, on the different nations the most bigotted to the church of Rome; and even on Rome itself, that original seat of dark apostacy from the church of Christ; that source of Gentile idolatry, the night of which overspread the western part of Europe. What more could the candid reader, who has seen or heard of the late events, have to convince him that the French nation and its adherents are the people who should thus suffer for opposing and destroying the “two witnesses?” But I hasten to the subsequent parts of the chapter, where we shall meet with more particular and abundant proof of this truth.

Ver. 7.—“And when they (“the two witnesses”) shall have nearly finished their testimony, the *beast* that ascendeth out of the *bottomless* pit shall make war against them, and shall overcome, and kill them.”

By a faithful translation of the metaphorical expressions in this verse into their literal meaning, we shall be able to solve the following important questions.

questions, important indeed! to the farther elucidation of the prophecy.

1. What political power did the prophet intend to designate by “the beast of the bottomless pit?”

2. When, according to the prophecy, was it to “ascend on the earth,” out of the bottomless pit?

3. What are we to understand by its “making war against, and overcoming, and *killing* the two witnesses of God?”

1. In regard to the first question, the prophet having, under the allegory of “the court without the temple given to the Gentiles,” foretold the coming of the two monstrous apostacies, the Mohamedan and Papal, proceeds in this, and the following verses, to declare also, that “another” power, which he describes under the figure of a “beast to ascend out of the bottomless pit,” should arise in the world; and according to the usage of historians, and particularly the sacred penmen, begins his narration with an account of the *origin* and *birth* of *The* “beast;” or the place whence it should ascend. The prophet Daniel, for instance, saw the “four great beasts,” which were the types of the four great empires, “come up out of the great sea,” while “the four winds of heaven *strove upon it*,” to represent that they should be empires, strong and powerful as the whirlwind, formed by the contest of the four cardinal winds; prostrating all before them, and extending their conquests “northward, southward, eastward, and westward*.” St. John, in his prophecy of the rise of the Papal hierarchy †, tells us, that, while “standing upon the sand of the sea,” he saw a “beast rise up out of

* Chap. vii. 1, 2.

† Rev. xiii. 1.

“*the sea*,” without any intimation that it was *agitated*, at the time, by the wind, and therefore at a time when it was *calm*; to denote, that the power foretold should acquire and maintain its authority, not so much by war, as by *policy* and *craft*. Moreover, in describing the Mohamedan power, he says, he saw “a star fall from *heaven* unto the *earth*,” who “opened the bottomless pit, and let out a smoke as “the smoke of a great furnace, which darkened the “*sun* and the *air* *;” to represent that the power foretold should *pretend*, that he obtained his revelation and authority from God; and yet his doctrines should be false and impious, and involve the revealed word of God (or the *sun*), and the reason of man (*the air*,) in complete sensual *darkness* and *ignorance*.

So here the same authority foretels, in the comprehensive and forcible trope of “a beast that shall “ascend out of *the bottomless pit*, and *kill* the two “witnesses of God;” *i.e.* the rise and establishment of a power, yet more wicked and depraved than all the powers, which had ever been before it upon the earth: a power which should utterly efface from the minds of men, all the truths revealed to mankind by the two Testaments, and establish atheism in their stead: *atheism, the consummation of error, impiety, and sin!*

This literal sense of the text will appear natural, upon duly considering the meaning of the words “the bottomless pit, the place whence the beast was “to ascend.” In the literal sense, they convey the idea of *an abyss*, or a hole of unfathomable depth in the earth; and a place of such darkness, that neither the light of the *stars*, nor of the *moon*; nor even of

* Chap. ix. 1, 2.

the *sun*, the great luminary of the world, ever enters. In the allegorical and scriptural sense, they mean a bottomless abyss of error, ungodliness, and sin; into which neither the *light* of *reason*, nor of *conscience*, nor of the *revealed word* of God, ever penetrates. It is the region of the “*angel of darkness*,” whose name in the Hebrew tongue is *Abaddon*, and “in the Greek *Apollyon*, THE DESTROYER*.” It is the proper kingdom of the great “red dragon,” that old serpent called the *devil* and *Satan*, who deceiveth the *whole* world, “the greatest enemy of God and man †.” In fine, it is the source of all those errors and crimes, which alienate mankind from God their Creator, lead them into all manner of evil, and finally into the *depths* of EVERLASTING PERDITION. “A beast ascending” out of a place of this horrid description, it must be confessed, is a proper and complete metaphor to illustrate the coming of an *atheistical* power, that shall conspire against, and “kill the two witnesses of God;” or, as I have said before, extinguish in the minds of men all sense and influence of the sacred truths revealed in the Old and New Testaments: truths, upon the belief and practice of which the order, peace, and happiness of man, evidently depend, both *here and hereafter*!

It is (as I humbly apprehend, and I mean in its proper place to prove) the same political monster foretold by St. Paul under the descriptive and emphatic tropes of “*that man of sin*, THE SON OF PERDITION, ‘*that wicked*, whom the Lord shall consume with the spirit of his mouth,’ the *mystery* of *iniquity*; a power that shall exalt itself above all that is called *God*, or that is *worshipped*.” It is to be a power “that will not receive the *love* of the *truth*, that it might be saved;” but shall come

* Chap. ix. 11.

† Chap. xii. 9. xx. 2.

“ with

“ with all deceivableness of unrighteousness* :” and a power so incorrigible, that God, for this reason, shall “ give it over” to such a strong delusion, that it may “ believe a lie” (*viz. that there is no God*), a lie the most impious, and at the same time palpable and self-evident, that has ever yet been, or can be invented by MEN AND DEVILS UNITED !

Such is the power which the prophet has declared shall come ; but where shall we find, in the *political world*, its true prototype, an unheard-of monster, that shall answer, in all its principles and actions, to this description ? And find it we must, before we can presume to assert, that the prediction is fulfilled. That there may have been *individuals*, who, by living in a continued course of sin, have so hardened their hearts, as to deny the existence of God, will not be disputed. But if we search the annals of the world, we shall not find even a private society or sect, much less a civil community and state, which, before our day, has, in the most public manner, proclaimed to all the nations around it, that THERE IS NO GOD ! and made that position the basis of the constitution of its government : but in our day we not only read of it, but see it with our eyes ; and that in a manner so perfectly consonant to all its various prophetic marks, that the unprejudiced infidel himself (if there be such a being) cannot mistake it. It is obviously, that political and atheistical monster, the revolutionary power now ruling the French nation with the most absolute despotism, giving the law to Europe, threatening to dethrone all kings, to overthrow all governments, and social order, to destroy all the principles of morality and religion ; and, opening the flood-gates of their impious and licentious *liberty*, and their blas-

* 2 Thess. iii. 3 to 12.

phemous and mystical *equality*, resolving to overwhelm the world with ATHEISM, ANARCHY, AND RUIN.

To trace the “ascent” of this power from its source, and to unfold all its infernal principles and actions in this place, would be both unnecessary and improper; as many of them are more particularly foretold in the subsequent verses: not to say that it would be inconsistent with the design of these brief explanations, and require many volumes. There are indeed many dreadful records of these transactions already before the public, and written by respectable men, in whose recital of facts the utmost confidence may be reposed. In the books I refer to, the “ascent” of the revolutionary power of France, its impious and atheistical principles, and its ruinous exploits, are clearly delineated. Indeed it is impossible for any unprejudiced person, agreeing with me in my interpretation of the text, and who has only read the daily papers, reciting the dreadful principles and transactions of the French republic, not to perceive the prototype of the “beast of the bottomless pit” before him. For these reasons, I shall have occasion here to do no more, than take a very cursory view of the origin and “ascent” of this monstrous power.

It is necessary to observe, as it leads to the first great feature in the description of the French republic, that the prophets, when speaking of their other beasts, make use of the words “come up,” “appear,” and “rise,” in the world: but that the prophet here informs us, that the “beast of the bottomless pit” was to “ascend,” to denote that its political prototype should *gradually* and *imperceptibly* be rising for some time, before it should pour out its poisonous principles, and commit its savage and havoc on mankind; as the vapours,

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which

which are to form the cloud, gradually and imperceptibly “ascend” in the atmosphere, until it is prepared to discharge its inundating storms of rain, hail, thunder, and lightning, upon the earth. Here we have an undoubted allusion to the manner, in which the atheistical republic of France was to come. For it will presently be seen, that it has long since been conceived, and gradually and imperceptibly, within the last century, growing to maturity, and is now brought forth in the sight of all mankind.

To illustrate these truths, we must look back to the ancient pride and lust of France (“the bottomless pit” here alluded to) for universal dominion; to its intolerant and bloodthirsty superstition, and to the modern, mystical, and impious French philosophy: for all of them have had their share in begetting, nourishing, and bringing the revolutionary hydra to maturity. Abundant evidence is to be found in the histories of Europe, that the French nation has far surpassed all others in pride, ambition, dissipation, and licentiousness; that it has been the common disturber of the peace of Europe: and that its ceaseless aim has been the subjugating mankind to its power, its vice, bigotry, and despotism. To these inordinate passions, it has, without intermission or remorse, sacrificed all the principles of honour, justice, and humanity. Regardless of its treaties with other nations, it has no longer observed, than it wanted power to violate them with impunity. How often, by its intrigues and conspiracies, as well as by open force, has it involved Great Britain, Germany, and the neighbouring nations, in scenes of bloodshed and desolation? And what pen can calculate the millions of the human race, that have fallen victims to its superstition, and policy, and public perfidy?

The French nation, if it was not the first, was among the first which became perverted from the Gospel of Christ, to Papal idolatry and blasphemy; and ever since, till of late, has been their principal support and protection. Twice it saved that idolatrous and blasphemous power from utter ruin, when in its infancy; and from that time has been under the influence of the Popes of Rome, the most potent and bloody persecutors of every denomination of Christians in the western hemisphere, that has differed in opinion from it. The numbers that have been massacred at home, and have perished in foreign wars, surpass calculation. Of the Waldenses and Albigenses, that small remnant of the Christian church, which existed in the twelfth century, upwards of a million of men, women, and children, were in a few years inhumanly murdered; besides numbers, who fled into mountains, rocks, and deserts, to avoid the horrid carnage. In its long-protracted wars with the Hugonot Protestants, not less than a million more were sacrificed by its all-devouring sword. And for what crime, for what offence were those innocents destroyed, but for that of believing the truths, and practising the precepts revealed by God to his creatures, through the two Testaments? For these barbarous and bloody services, the French nation has been honoured by the church of Rome, with the title of the *eldest son of the church!*

At first view, such bigoted fanaticism seems incompatible with atheism, but the reverse is true. For it must be confessed, that every deviation and apostacy from the principles of those truths which proceed from God, the great source and essence of all truth, is a step towards error; and the greater the stride, the nearer the approach to a total disbelief of a First Cause. The Papal fanaticism is evidently a gross corruption, and departure from the

divine truths, revealed by the Spirit of God, through his blessed Son. The belief in transubstantiation, in the power of priests ordained by man, to forgive sins, in the worship of images, saints, and dead men, and in the infallibility of the Pope, are in direct opposition to the divine truths of the Gospel. The first is a manifest perversion of the words of Christ, from their metaphorical and spiritual sense into a blasphemous mystery; the second, into a daring assumption of one of the attributes of God, his infinite mercy; the third, a direct disobedience of one of his express commands; and the last, a flat denial of God's supremacy, by an unqualified assertion of the Pope's being equal to him. Thus far advanced on the high road of error and blasphemy, the French nation had only a single step more to take, to arrive at the most palpable of all falsehoods, the grossest of all lies, the non-existence of a God—ATHEISM.

Be it remembered, that about the middle of the last century, three men were born in France, who seem, from their conduct, to have been sensible of the preceding truths. They are unhappily well known in the world by the names of Voltaire, D'Alembert, and Diderot. They falsely called themselves philosophers, and yet they hated wisdom; and their doctrines they named philosophy, although they were founded in mystical folly. They were men of strong and extensive mental powers, and men of learning, but of the most restless spirits, of pride and ambition insatiable, and of application and industry, which never lost sight of their object. Nor could they ever be discouraged in the pursuit of it. If they loved any thing except themselves, it was the perversion of truth, a relish for mischief and anarchy. Like Satan, they hated God himself; only because he was their creator, benefactor, and *superior*. Thus disposed, they entered into a horrid conspiracy to subvert, and utterly destroy all the social order, peace,

peace, and happiness of the world, which had been founded upon the truths revealed by God in the two Testaments. But how was this black and execrable plot to be accomplished? It was only by *seducing* and *cheating* mankind into a belief of the reverse of those sacred truths. And as this was a work of time and immense labour, which called for all the cunning, delusion, and fraud, that the depraved sagacity of men or devils could invent, they sought for the aid of others. Nor was it difficult, in this age of too much infidelity, to find it. They were joined by the *Sceptic*, *Spinozist*, *Materialist*, *Fatalist*, and the higher atheistical orders of the *occult lodges of freemasonry*; those dark caverns, where the “mystery” of iniquity” has for ages been concealed under the most horrid and inviolable oaths; oaths inviolate only through the dread of tremendous execrations, and threatened death! those dark and unfathomable gulfs of treason, poison, assassination, and murder. This affiliation was natural; for they all held partly the same impious principles, had the same unlimited pride, the same insatiable ambition, the same disbelief of a God and his providence, the same thirst for universal power, and the same love of mischief and anarchy: each individual, with ineffable arrogance, persuading himself that he could “walk in the whirlwind, and direct the storm.”

To begin this infernal work, they wrote and published, more than half a century past, the *ENCYCLOPÆDIA*. This compilation was a vast and laboured collection, and among other things, of the dark and mystical parts of ancient, and of the errors of modern philosophy and impiety; or, as the ingenious Barruel in his *Memoirs* comprehensively describes it, ‘a vast *emporium* of all the sophisms, errors, and calumnies against religion, from the first *schools of impiety* to the day of their enterprise;’ or,

as Diderot, one of the principal compilers, has inadvertently confessed since its publication, ‘ a gulf, ‘ or rather a rag basket, where they (the blasphemous compilers) promiscuously threw every thing ‘ *half examined, ill digested, good, bad, and indifferent, but always incoherent.*’ In short, it was, and yet is an artful and chaotic mixture of gross contradictions and impious errors and absurdities, of deism and atheism, of spirituality and materialism, of liberty and fatalism, of virtue and vice, of truth and falsehood, of religion and blasphemous impiety; in which the first are *slightly* touched, or placed in the back ground, and in the darkest shades, corrupted and perverted; while the last are enforced upon the imagination, with all the management of cunning and deception. It was artfully calculated first to confound the human intellect, then to seduce it into scepticism; and afterwards to plunge it, thus bewildered, into the grossest errors and the blackest impiety. It was a “bottomless pit,” out of which we shall presently see the revolutionary power of France, the true prototype of the “beast ascending,” and bringing with it all the means of impiety, desolation, anarchy, and ruin.

From the sophisms and false doctrines of the Encyclopædia flowed a variety of tracts, or rather *extracts* of the same impious nature and tendency. They were compiled by the different conspirators, revived by their *secret* committee in their *secret* clubs, and thence *secretly* dispersed throughout France, and many other parts of Europe. In these extracts, the mischievous and terrible effects of error and falsehood were so artfully concealed, that kings, emperors, princes, nobles, men of letters, and from them down to the lowest ranks of men, became proselytes, without perceiving or suspecting the latent poison. They became converts to doctrines which were
calculated

calculated to sap the foundation of all thrones, and all governments; to disorganize all order; to level the monarch with the subject, the noble with the peasant, the learned with the ignorant, men of virtue and piety with the profligate and vicious, men of industry and property with the incorrigible beggar. Their aim, in short, was to subvert all the principles of religion and morality, all those invaluable securities, without which human life itself would be the greatest of misfortunes, and from which mankind have ever been accustomed to derive the only preservation of their possessions, their liberty, and their lives; and, to sum up their horrible machinations, to desolate the whole world with the deadly and incurable poison of their atheistical “liberty and equality.”

The secrecy and industry with which these books were dispersed, particularly through all the departments of France, is scarcely to be described. Millions of them were printed in Paris, and either sold at a less price than the cost of printing, or given away to all the petty schoolmasters resident in, and to the hawkers and pedlars traversing the whole country. They were read by all ranks of men, women, and children. The sacred truths and moral precepts of the Old and New Testament were ridiculed in their public theatres, and other places of public amusement, as well as in private companies; insomuch, that the persons who could declaim against those truths with the most wit and humour, came to be esteemed as the most *wise*, most *learned*, and most *excellent philosophers*.

The reader, with this general, yet formidable account before him, may naturally be supposed to desire to hear the particulars of the new tenets, thus universally dispersed throughout France. It can

only be a short detail consistently with my main design, and yet will be found long enough to fill the soul with the utmost detestation, and the deepest horror.

Respecting the existence of a God, the first great Cause, and Creator of the universe, they taught,

“ That the Supreme Being, the God of philosophers, Jews, and Christians, was but a *chimera* and
“ a *phantom* :

“ That the imagination of men creates daily fresh
“ chimeras, which raise in them the impulse of
“ fear ; and such is the *phantom* of the Deity :

“ That the phenomena of nature only prove the
“ existence of a God to a few prepossessed men ; and
“ that the wonders of nature, so far from bespeak-
“ ing a God, are but the necessary effects of *matter*,
“ *prodigiously diversified*.”

Respecting the soul, or immortal spirit of man, they maintained,

“ That every thing which is called the *spirit* or
“ *soul*, has no more reality than the *phantoms*, the
“ *chimeras*, or *sphinxes* ; and that it is the body that
“ *thinks* and *judges*.”

And respecting the principles of morality they declared,

“ That all ideas of justice and injustice, of virtue
“ and vice, of glory and infamy, are purely *arbitrary*,
“ and dependent on *custom* :

“ That

“ That virtue and honesty, with regard to individuals, is no more than the habit of actions *personally advantageous* ; and that *self-interest* is the *sole* scale by which the actions of men can be measured : that *sublime virtue*, and *enlightened wisdom*, are only the fruits of those passions called *folly* : that *conscience* and *remorse* are nothing but the natural foresight of those natural penalties to which crimes expose us ; and that the man who is above *the law* can commit, without *remorse*, any *dishonest act*, that may serve his purpose *.”

Such were the philosophistical and impious tenets, published and dispersed by the conspirators, against the order and peace of civilized society. And such, with many additional branches of the same tree of evil, at length composed the creed of the great mass of the people of France. In this creed, thus replete with the grossest absurdities, the darkest errors, and the most abominable blasphemies, he that hath an eye may see the “ bottomless pit,” into which neither the light of reason, nor of conscience, nor of the revealed word of God, can possibly enter. In this creed he may behold the principles of the angel of “ darkness,” whose name in the Hebrew tongue is “ Abaddon, and in the Greek Apollyon, the destroyer ;” as its direct and manifest tendency is to destroy, in the opinion of men, all value for, and indeed all sense of virtue, religion, and truth. In this creed he may trace all the principles of the “ great red dragon, that old serpent called the devil and Satan, who deceiveth the whole world,” the great enemy of God and man. It is, I repeat it, the dark gulf, the “ bottomless pit,” of all those errors and crimes which alienate mankind from God, their benevolent Creator, and dissolve all the social ties

* Barruel's Memoirs.

between the prince and people, parent and child, husband and wife, and between man and man: in fine, a creed which, should it be generally embraced by mankind, could not possibly fail to produce all the misery, uproar, and horror of hell upon earth: and from this diabolical creed, we shall presently see the conspirators forming themselves into the JACOBIN CLUB, and thence “ascending” into a republic, the political “beast of the bottomless pit.”

The great body of the people having thus been taught to cancel and trample upon all the restraints and obligations, arising from their idolatrous superstition, wicked as it was, became prepared for the fearless perpetration of all manner of licentiousness and vice. Amidst such an universal confusion, darkness, and uproar, nothing was esteemed criminal. The conspirators now saw their infernal plot growing fast to maturity, and nearly ripe for explosion; and that nothing was wanting but a concentration of their powers. For although their object was the same, yet hitherto they had been divided into different clubs, and constantly opposed and confounded the projects of one another. For every atheist, self-interest being his only God, loves nothing but himself, and hates his own father, mother, and brother. They saw the necessity of a systematic union, and this was effected in the *Jacobin Club*; that club from which proceeded 40,000 inferior clubs, all obedient to its nod, and ready to execute its will, however diabolical. All-powerful, every thing with them was lawful; even insurrection, treason, poison, assassination, and murders of every kind. The master-club was composed of the same men that caused the King of Sweden to be assassinated, the Emperor Joseph II. to be poisoned, the King of France, his consort, and innocent infant, the Dauphin; to be murdered. It was composed of the same
men

men that overturned the ancient monarchy, and in their demoniac delusion and frenzy, established the republic, or rather the revolutionary power in France.

It would require many volumes, if not be an endless task, to examine in detail, all the horrid and nefarious principles and practices, upon which the constitution of this republic, and its fundamental decrees were founded. The mere mention of them will be sufficient to fill the rational mind with the utmost detestation and abhorrence. Behold them in miniature :

“ That all men are *equal* by nature.”

“ That the free will, or liberty of man, is *unrestrained* by any law, human or divine.”

“ That human nature possesses *endless* perfectibility.”

“ That insurrection is *lawful* in civil society.”

“ That death is only an *eternal sleep* of the soul.”

“ That the ancient *Sabbath*, established for ever by God himself at the creation of the world, ought to be *abolished*, and the times of the year calculated by *decades*.”

“ That *tutelary gods*, even *dead men*, may be canonized, consecrated, and worshipped.”

“ That Jesus Christ, the Son of the true God, was an *impostor*.”

“ That human reason is the *only* supreme God !”
and

“ That

“ That the wisdom and power of the *people* are “ *one, indivisible, infallible, and sovereign.*” All forming together an unparalleled chaos of absurd contradictions, mystical philosophy, blasphemous errors, and atheistical falsehood, impracticable in their nature, and destructive of the order and peace of the world!

However inconsistent with the intended brevity of these expositions of the prophecy, I cannot forbear confirming them by the eloquent and comprehensive description of this political hydra; this most monstrous of all human productions, drawn by an eminent writer*, perfectly acquainted with its principles and actions. He calls it that “ *monstrous production, composed of such heterogeneous parts, that did not contain a single article, that was not contradicted by another; did not offer one advantage, which it did not render impossible; did not establish one authority, which it did not render impotent; spread universal dissension, instead of diffusing general good; organized anarchy, and founded dissolution.*”

The facts upon which this description is founded, abundantly support the truth of it: for in the year 1793 the political atheistical empirics, finding that this first constitution of the republic did not enable them to do mischief enough; or dreading the power of the people which they had consecrated as *sovereign*, and vested with an excess of power; strangled it, and engendered a still more frightful monster in its stead. But upon what principles? it may be asked. The true answer is, From the same impious dogmas, the same atheistical parent, their before-mentioned creed. Did it remove the mischiefs produced by the former? was it calculated to give the people any security whatever to ensure the safety of their lives,

* Lally Tolendal. Defence of the French Emigrants, p. 24.
their

their liberty and property? No: for it took from the people even that imaginary and chimerical power, which the former had conferred upon them; and more firmly established their own despotism. But here again is the same discriminating and animated author's opinion upon it: "That code," says he, "for which no *human language* can supply *appropriate* expression; that code, which in the name of *society* and the *laws* delivered up mankind a *prey* to all those *scourges*, for the express purpose of avoiding which, they enter into a *state* of *society*, and submit to the *restriction* of *laws*."

But these "sons" of mischief and "perdition," as St. Paul styles them, each aiming at absolute tyranny, and perceiving from experience, that the power was consigned by the second constitution to too many hands; and that, although it was productive of the wished-for anarchy among the people, yet it also created bitter jealousy and discord among themselves, and prevented each of them from attaining individual despotism; in 1795 they agreed to abolish it, and establish a *third*; under a false though specious pretence of amending it, but in truth to concentrate their usurpation in fewer hands; and thereby to make it more stable and permanent, and to afford to each a better chance of reaching the zenith of arbitrary rule, for under the former constitutions (which, as one of their arch apostates said of the Encyclopædia, were only the *rag-baskets*, which contained every thing, any thing, and nothing that had the least appearance of polity), they sometimes had, as the same Diderot mentions, "seven hundred, sometimes twelve hundred *kings*, at once legislators, pontiffs, generals, administrators, magistrates, and judges, *alternately* creators, rivals, instruments of 44,000 *sovereign* municipalities for the office of supreme regulators; and an equal number of Jacobin societies."

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In these wild and chaotic distributions of the sovereign authority among so many politic bodies, they saw the path to individual tyranny obstructed by as many insurmountable impediments; and therefore, under their third constitution, they fixed the sovereign power in five dictators, or, as they modestly styled them, five directors. But of the mischiefs of even this their third code, the same author seems fully apprized, where he says, “ I still see in it the
 “ same great and terrible problem of the first *magi-*
 “ *stracy* of the state rendered defective and temporary,
 “ and divided among the will of five directors.
 “ Have your legislators made a new discovery, or
 “ have they pursued a chimera? will the inconve-
 “ niences of your new system be more or less serious,
 “ than those they pretended to have avoided ?”
 The experience of the wretched people of France must answer the question in the negative; for the same terrible despotism, the same atheistical polity, the same undistinguishing rapine, the same aversion to all thrones, governments, and social order; the same insecurity of property, of person, and of life; the same arbitrary and impudent design of fraternizing the whole world by force, and of throwing it into anarchy, have equally manifested themselves under the present, as under the former, monstrous constitution of the republic.

After what I have been saying, at some length, in exposition and application of the text, lest any man should still be so blind as to doubt, whether the revolutionary power of France be the true and only prototype of the “ beast ascending out of the bottom-
 “ less pit,” I shall take a summary review of the operations and exploits of that colossal monster. It shall be summary, for I fear I have already trespassed upon the reader’s patience in this argument. He will, however, so far anticipate the facts, as to con-
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clude they must be the same, as necessarily flow from such a complicated, heterogeneous, wicked system. Indeed the tree has produced its natural fruit, in the highest perfection, and with abundant variety. It was planted in pride, avarice, ambition, impiety, and atheism; and has been followed by a successive train of blasphemy, treason, injustice, public rapine, proscriptions, attainders, insurrections, assassinations, and the most numerous and fearless murders; and all these enormities under the pretended sanction of *law* and *justice*. Moreover, to clear the way for, and render stable and permanent, this ultimatum of human depravity, the conspirators overturned the ancient monarchy of France, rebelled against, and murdered, their sovereign, his royal consort, and innocent son; and having established what they called a republic, it vomited forth innumerable decrees more impious, unjust, and sanguinary, than ever stained the throne of the most despotic tyrant.

By those decrees all religion has been proscribed; and those great objects of the social union, property, liberty, and life, have utterly been confounded and sacrificed: and, alas! whole classes of men, the nobles, the regular clergy, and sects of religion, have been proscribed, or banished, or put to death. Nay, shocking to relate! ingenuity was even tortured in devising those means of death, which would destroy the greatest number of human beings in the shortest time. But these I need not dwell upon; they are too well known, and humanity shudders at the recollection of them.

Nor have the baleful influence and power immense, of the "beast of the bottomless pit," been confined to France. Let us contemplate the map of the world, and observe how great a part of it has already been affected by the poisonous principles
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issuing from this Pandemonium of error and of sin. If we take a view of *America*, we perceive the *United States*, the *British* government, and even *Spain* itself, the faithful ally of this terrific monster, obliged to arm for the purpose of suppressing the combinations of conspirators, sent to fraternize the new world. Turning to *Europe*, we see the greater part of *Italy* infested with the same principles, conquered, plundered, devastated; and a number of inferior political monsters besides, all receiving the law from it, and obedient to its terrific nod. We have seen that brave and hitherto unconquerable people the *Swiss* invaded, their cantons laid waste, and flowing with blood, under the iron rod of French perfidy and incursions. The *Netherlands* have likewise been infected with its impious errors; subjected, starved, pillaged, and languishing under the galling yoke of its merciless oppression. With what undescribable violations of female chastity, rapine, havoc, and murder, has it not overwhelmed a great part of *Germany*? With what secrecy and fraud has it not stirred up that dangerous rebel *Paswan Oglou* in *Turkey*, against his rightful sovereign; and if from *Asia* we turn our view to *Africa*, that remote country, have we not seen an immense fleet and army secretly and perfidiously sent, contrary to the faith of treaties, and the most solemn recent assurance given to the Porte, in order to subjugate the inhabitants of the banks of the Nile, to more than Egyptian darkness, to atheistical despotism.

Nor is this "mystery of iniquity" bounded within any limits. It is, at the moment of writing this, working its revolutionary changes in *Persia*, and in the *Indies*, with avowed and manifest design to corrupt and desolate, if possible, the whole inhabited globe.

But let us not, while surveying the calamities of the world without, forget *our* own late critical state as a people*; a state in which we have been involved by the unprovoked and insidious machinations of France. Let us meditate upon it with that seriousness, that awful reverence, that unbounded gratitude to the great and omnipotent Ruler of the universe, who suffered us, as a just chastisement for our sins, to be driven to the precipice of national ruin; and afterwards most mercifully and critically delivered us, and mocked the attempts of the enemy.

BRITONS! if there be one man among ye who doubts these awful truths, contemplate the late unhappy situation of your fellow-subjects in *Ireland*, hundreds of thousands of whom, deluded and intoxicated by French doctrines and promises, were in open rebellion against the best of sovereigns and the mildest of governments; disdainful of subordination, and resolved upon all mischief. See them, from a peaceable people, perverted into clubs of associated banditti, laying waste their own fertile country by conflagrations, and every other cruel and criminal engine of self-destruction. See them incited, supported, and assisted, by the fleets and armies of the French republic; always remembering, that Ireland was the meditated passage for the enemy into our own country.

BRITONS! I mean you who cherish the least love for your country, and its most excellent constitution, ask yourselves this awakening and important question: Have not too many amongst us been deeply tainted by French atheism, and French fraternization? If we have not been so over-reached and corrupted, what mean those Jacobin papers, which *daily* insult

* This was written soon after the mutiny of the grand fleet.

your common sense with their approbation of French wisdom, and French principles? What means that variety of blasphemous tracts, published at no small expence, and industriously and secretly dispersed throughout the kingdom, for the evident purpose of deluding the people into a belief of the doctrines of French atheism and anarchy? What mean those numerous clubs, styling themselves “Societies for “Constitutional Information,” and “Corresponding “Societies,” lately established throughout Great Britain and Ireland, holding confidential, secret, and treasonable intercourse with the French revolutionists? Rack your invention, until it is no longer capable of exertion, and ask yourselves, can all this art, this disguise, this secrecy, this intimate and cordial co-operation with the *sworn* enemies of your God, your religion, your country, and your firesides, mean you any good? And finally, to bring my questions more home to your feelings, that you may see and judge for yourselves, and for those whom you are bound by reason, by compact, by religion, and the never-ceasing voice of nature to protect and comfort; I say, ask yourselves, what mean those frequent panegyrics made by some of our first orators, and persons of the highest rank and fortune, in two august assemblies, upon French illumination, and French measures? What means that incessant opposition to the wisest and best-concerted plans of your sovereign, and his parliaments, for the protection of your lives and fortunes? What mean those repeated combinations of all ranks to support the most notorious traitors, and to snatch them out of the hands of law and justice? What mean that fullen discontent, that language of detraction, which decries the merit of the most brilliant successes against French anarchy, and the well-earned fame of our greatest heroes? What mean those audacious insults offered to his Majesty, those attempts
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upon his sacred life, even when going to the discharge of his public duty? And, above all, what meant that awful period of dreadful suspense and dismay, with which the heart of every friend to his country was smitten, during the *mutiny* at the *Nore*, &c.? From what source, what “bottomless pit” of anarchy and rebellion, did *that* most tremendous event “ascend?” Did it arise from any just cause of discontent, given to the brave defenders of their country on board that fleet? No: there was none, but what a dutiful application would have remedied.—Did it arise from the long-tried honesty and gallantry of British tars? No: those exalted virtues never could beget a monster so misshapen and frightful.

BRITONS! exercise, for a moment, your good sense, and examine the volume of evidence that stares you in the face, and you must be convinced, with me, that it was engendered in the putrid soil of French bribery and French atheism; and nourished, reared, and brought to maturity by the daily Jacobin papers, the seditious speeches in *****, and by the dark clubs and associations of traitors and anarchists; who, in strict imitation of their French brethren, have, under the plausible but fraudulent pretence of reforming your excellent constitution, determined to overturn it from its foundation; and with it your reason, your conscience, your morals, and your religion; and to legalize confusion, strife, and every evil work in their stead.

BRITONS! I will trespass upon your patience yet a few moments longer, because I feel the impulse of incumbent duty, arising from the love of our country, its constitution and laws. Let me yet farther seriously ask you, where was the eye, during this awful period, that did not see the fate of your country suspended over the precipice of ruin? Where was

the honest heart, that was not stricken with horror and dismay? that did not tremble at the prospect of an unfavourable, a lamentable issue of that dreadful mutiny? It was a *mutiny* that threatened your immediate destruction; ready to deliver over your *wooden walls*, with tens of thousands of your seamen, your *only hope* of national safety, into the hands of your sworn and implacable enemies. Here suffer me to ask you again, seriously, by whom were you *saved*; snatched, as it were, in a moment, from impending perdition? Were you saved by the aid of allies? No, you had none! Were you saved by your own wisdom or prowess? No: your principal strength was in the hands of the mutineers; and they, fearless of your remaining force, were out of your reach, and your councils were reduced to a state of trembling despondency! Then let me ask you, how were you preserved? What beneficent power interposed for your salvation? I will tell you, BRITONS, in truth and honesty. It was the great "JEHOVAH," the "Alpha and Omega," the "beginning and ending;" THE ALMIGHTY *, who created the universe, has governed it, by his providence, from the *beginning*; and shall continue to govern it by his righteous will, to the *end*. It was HE, "in whom we live, and move, and have our being †;" and without whose will, a "hair of our heads cannot fall to the ground." It was HE, who "walks in the whirlwind and directs the storm." It was HE, who walked in the "whirlwind" of mutiny; turned the hearts of the mutineers to a true sense of their duty; and said to the fiend of the "bottomless pit," "Hitherto shalt thou come, and no farther, and here shall thy proud waves be stayed." It was HE, who discomfited your enemy in *Bantry Bay*, when that

* Rev. i. 8. 11.

† Acts, xvii. 28.

enemy had eluded your utmost vigilance, and whom you had been seeking in vain. It was HE, whose mighty arm fought your battles, and gave you the victories at *St. Vincent's*, the *Texel*, and on the coast of *Ireland*; and in his great mercy crowned your exertions with success to save your sister kingdom. And it was his secret wisdom, and almighty Spirit, that inspired the counsels, and gave strength to the arms of that first of heroes, Admiral Nelson, at the mouth of the Nile, crowned him with one of the most important and critical victories that ever was gained, and through him made you, perhaps, instrumental in saving the world, from Jacobin atheism and anarchy. O BRITAIN, highly favoured among the nations of the earth! let me entreat you, by those great, unexpected, and UNMERITED deliverances, and those recent and *ineffable* blessings with which the God of heaven has been pleased to distinguish you, as a nation, never to suffer them to be effaced from your memories, but, contemplating them often, prostrate your souls before the throne of the LIVING God, the great JEHOVAH, with that submissive humility, that awful reverence, that heartfelt gratitude, and those thanksgivings and praises, which, I trust, you know to be his due, and your most especial duty: lest, in his just displeasure at your ingratitude and unrighteousness, he should withdraw the protection of his mighty arm, and leave you a prey to your all-devouring enemy, the “beast ascended out of the bottomless pit.”

But it is now time to proceed to the consideration of the second question arising from this verse, by which this great truth of the prophecy will abundantly be confirmed. Indeed every subsequent verse, and almost every part of it, will afford such demonstrations, as to leave no possibility of doubt respecting it, in the unprejudiced mind.

2. “ At *what epoch* is it foretold, that “ this political monster shall appear in the “ world?” The prophet had before, in verse 2. declared, that the Gentiles, should “ *tread* the *holy* “ city,” or church of Christ, “ under foot forty and “ two months; and that the two witnesses should “ prophesy 1260 days in sackcloth;” and both these periods, in prophetic language, are 1260 years. Here he goes on to declare, that the “ beast shall “ ascend, when the two witnesses shall have nearly “ *finished* their testimony.” Now all the learned Protestant commentators have agreed, that the church of Christ began to be depressed, and to “ prophesy “ in sackcloth,” upon the rise of the *Papal* church. To which they might have added, as I have before said, and of the *Mohamedan* apostacy too, which has with equal violence and cruelty depressed it: for it is a remarkable fact, that these two great schisms and apostacies from the primitive and uncorrupted doctrines of Christ, arose together in the same year, 606, the one as a scourge of the *western*, and the other of the *eastern* part of the general church; which had fallen from the primitive purity of the Gospel.

Let me state this question to the reader more at large. There is scarcely any great prophetic event, concerning which commentators have differed more, than the *time* of the rise of the Pope. Mr. Mede dates it in the year 456, Sir Isaac Newton and Mr. Lowman in 756, and Bishop Newton in 727. The opinion of the first pious and learned commentator appears at once to be erroneous: for the history of the Pope shows, that he was only bishop of *Rome*, and thus, “ *unus inter pares*,” possessing no more power than his fellow bishops; and that he remained in this state until the year 606, and therefore could not be Pope, or the father of the Christian churches

churches in the year 456. The opinions of the other learned commentators, who have dated the rise of the Pope in the *eighth* century, seem to have been founded on the mistaken apprehension, that the type of the *little horn* in Daniel*, and the beast which St. John “saw rise up out of the sea †,” were several denotations of the *Pope*. Hence they have conceived; that the bishop of Rome must have been a *horn*, that is, a *temporal* prince, before he could be a Pope; and thus built one mistake on another, by dating the time of his rise in the eighth century, when he became a temporal prince. For I have no hesitation in asserting,

1. That the “little horn” is a type, not of the Pope, but of a very different political power, to be explained hereafter.

2. That the Pope in no part of the prophecies is referred to as a *horn*, or *temporal* prince, but is only designated by the symbol of a *beast*, which signifies a cruel and wicked power, whether *civil* or *ecclesiastical*; and it is to his ecclesiastical, and not to his civil authority, that we must look up for the character of a beast, for his usurpation and inhumanity. In respect to his *political* consequence, it is well known, that, among the kings and princes of Europe, he has been the most insignificant and contemptible. The extent of his territory, and the number of his subjects, have, comparatively, been small: nor has he, from incapability, made but little or no use of his temporal force, either to acquire or support his power and grandeur, or to exercise his acts of tyranny and cruelty. But, on the contrary, he has, by his *ecclesiastical* influence only over the minds of men, procured and upheld his superiority

* Chap. vii. 8.

† Rev. xiii. 1.

over the kings, princes, and bishops of Europe ; and carried into execution his seductive, his fraudulent, his bloody schemes, for the destruction of all who would not submit to his ecclesiastical will, and embrace his idolatry. In the first character, in which he has been drawn, we perceive no marks of a beast ; all is in a manner innocent and inoffensive : in the second he has been more ferocious and cruel, than any animal upon the earth.

But, to show these errors of commentators in their true light, let the prophet himself be our guide. He tells us *, “ I saw another beast rise up out of the “ sea.” This beast, all commentators agree, is the type of the Pope. However, after describing him by a variety of marks so peculiar and appropriate, that it seems impossible for a discerning reader to mistake them, the prophet informs us by what means he should acquire his power ; (and which all Protestant commentators agree is a type of *imperial Rome* ;) “ and the *dragon* gave him his power, “ and his *seat*, and *great* authority †.” Now the events attending his rise, strictly verify the prophetic declaration : for while Boniface, the bishop, was possessing merely a right over the particular see of *Rome*, he obtained, from Phocas, the abandoned chief of the Roman empire, and by the most fulsome flattery added to shameful bribery, a commission of bishop over *all* the Christian churches. This commission was dated in the year 606. Thus clothed with ecclesiastical supremacy over the Christian world, the newly created universal Pope, lost no time in establishing his long-meditated superstition ; and, for that purpose, requested of the emperor a donation of the heathen Pantheon, at Rome. That request being granted, he instituted his idolatry in that

* Chap. xiii. 1.

† Ibid. ver. 2.

abominable temple, by changing the names of the images of the heathen gods and goddesses, into those of the dead saints and martyrs; and ordered them to be worshipped, in the year 607. From that time the idolatry of the Pope spread over the West. Kings, princes, and bishops became consecrated dependants upon ecclesiastical will. The benedictions of the universal Pope, his licenses, indulgences, were granted to converts to his superstition; and his anathemas and curses were hurled against the refractory. Surely then the year 606 was the time when he rose, and became a beast, and no other.

If, then, we date the rise of the two apostacies in the year 606, which has just been proved to be the true time, the “witnesses have now prophesied in sackcloth” 1195 years of the 1260; so that there are only 65 years to come, before they will have “finished their testimony,” according to our *present* mode of calculation. But if the prophet calculated by synchronical years, or only 360 days to a year, according to the *Jewish* mode of computation, when he wrote, as some commentators suppose, and which, indeed, is most probable, there remain only 48 years before the “witnesses shall have finished their testimony in sackcloth.” This is a very small proportion of 1260 years, the whole period of their depression and prophecy; so comparatively small, that it may, with strict propriety and truth, be said, that they have now “*nearly* finished their testimony:” and, therefore, *this* is the true time foretold, by the prophet, when the beast is to “ascend from the bottomless pit,” or the atheistical power, metaphorically described by it, is to appear in the world.

I may here add, that this accords with the testimony of St. Paul, who, in many instances, supports and confirms the truths of the Apocalypse, foretells the coming of the *apostacy*, and of the “man of
“fin,”

“fin*,” the latter of which, there can be no doubt, is only another descriptive appellation for the “beast of the bottomless pit;” and he, in a solemn manner, declares, that the apostacy shall come first, and “LET,” or *prevent*, the revelation of the “man of fin:” and that when, and not before, the former shall be “taken out of the way,” the latter shall be “revealed in his time.” Now the apostacy, which all Protestant commentators agree is the *Papal church*, has come, and continued more than 1200 years; and it is well known that it has, during the last century, been rapidly declining, and is now “taken out of the way,” and no longer “letteth,” or “withholdeth” the revelation of the “man of fin.” It has partly been “taken out of the way,” by the *extermination* of the *Jesuits*, (those janissaries and main pillars of her power) from the extensive regions of France, Spain, Portugal, and Naples; countries in which her influence and authority had been most predominant. It has partly been “taken out of the way,” by the late disuse of her *inquisitorial* power. It has partly been “taken out of the way,” by the *Protestant reformation*, which has withdrawn kings, princes, and states, and many millions of its adherents, from the iron yoke of her authority. But that which has given the deadly wound, and removed it “out of the way,” has been the millions of its bigoted devotees, who have revolted from its idolatry, adopted, instead of it, the *atheistical* principles of the “man of fin,” the “beast of the bottomless pit;” made room in the world for him, and been the principal instruments of establishing him in the “seat” of his power. And thus, whether we consult the apostle or the prophet, they correspond together in one answer, that *this* is the time when we must look for the “man of fin,” or the *atheistical* “beast of the bottomless pit.”

* 2 Thess. ii. 3. 7.

3. This brings me to the third question, namely, What are we to understand by the words of the text, “ And the beast shall make war against them (the “ two witnesses), and shall *overcome* and *kill* them ?” The figurative sense of these words is obvious, and points directly to the *revolutionary power* in France, in respect to the Christian religion. The power typified by “ the beast shall make war against, and overcome and kill them ;” that is, shall make use of such means as are not only necessary to oppose, but utterly to efface from the minds of the people, the truths attested by the two Testaments. Taking the text in this sense, no fact ever declared by the tongue of man, or foretold by the spirit of prophecy, has more perfectly been accomplished, than those alluded to in this part of the verse. The most effectual, if not the *only* measures to destroy the Christian religion, and all the virtues derived from it, have been adopted and pursued by the revolutionizing despots of France, with unremitted virulence, and complete success.

For some time, and during the revolutionary periods, many of the members of government, and their abandoned scribblers, had been employed, as I have before intimated, in destroying the Christian religion, and even the belief in a God. This was done by obscene songs, caricaturas, journals, pamphlets, and farces innumerable. Even the incarnation and life of the Son of God, our blessed Redeemer, did not escape their daring and blaspheming pen. A new national catechism was published, in which the constitution of the republic was substituted for God, and the members of the Convention, those sons of blood and destruction, took the place of the saints, and were recommended to the French nation, as objects to be worshipped. Nor did their exertions to accomplish their diabolical purposes rest
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in persuasion and false argument ; for, finding that these weapons did not sufficiently answer, they soon had recourse to public force and authority. Under the sanction of their legislative decrees, they seized upon, and either sold, or converted to the most infamous uses, all the places of public worship ; dug up the cemeteries of the Christians, and with the earth, flesh, and bones, made saltpetre of the ashes. They either banished, massacred, or otherwise put to death almost all the numerous clergy of France, and by such presumptuous, insulting, and barbarous means, left neither place of worship, nor teachers to keep alive any of the doctrines and truths of the two Testaments ; and indeed all who dared to profess, or even to speak of them, except in ridicule, were adjudged to be fanatics, and were murdered *en masse* by hundreds at a time.

The way thus paved to the establishment of atheism, the monster reared its hideous head, and was publicly supported. The Convention now caused the revolutionary bishop of Paris, with his grand vicars and other bishops, formally to abjure and renounce not only the truths contained in the two Testaments, but even that of the existence and providence of God. These audacious traitors to their Maker, these sons of that old serpent called the devil, and Satan, “ publicly declared in the Convention, that the Son of God was an impostor ; that they abhorred his principles, and his religion ; repented they had ever taught them ; and that now it was their determined resolution to acknowledge no other God, but human reason.” To this system of blasphemous impiety, the Convention gave their immediate sanction. They went off in grand procession to the ancient church of St. Genevieve, which had for ages been consecrated to the worship of the true God ; and changing its name into that of
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the *Pantheon*, erased the venerable name of Him to whom it had originally been dedicated. There they next erected a throne, with an altar before it, magnificently decorated. On this throne they seated in state a woman by the name of Momoro (the whore of Hebert, the most determined atheist), to represent human *Reason*, their newly created deity; and assuming the character, she delivered a prepared blasphemous oration, to celebrate its fame. This part of the ceremony over, the revolutionary priests burnt incense upon the altar, while the Convention, and the whole city of Paris, and an innumerable multitude (it is said millions of the people), prostrated themselves, and worshipped their supreme God—*Reason*.

Not content with this scandalous and degrading profanation, in order that all recollection of the providence and revealed word of God might, as soon as possible, be effaced from the minds of the people, they abolished the observation of the ancient Sabbath, appointed by God himself at the creation; and forming a new calendar, instituted the decade in its stead. All that the Convention meditated was the consequence of these impious measures; and at the same time, was all that *the prophet has here predicted*. The truths attested by the two witnesses were no longer professed; nor was the public worship of God, or of his blessed Son, tolerated, or so much as known in Paris; while public lectures, recommending and enforcing the principles of atheism, were daily taught in the churches, and in the Jacobin clubs, then ruling throughout the whole territory of France. And that the prophecy respecting the *conquest* and *death* of the two witnesses, might *literally*, as well as figuratively, be fulfilled, the commissioners of the Convention dressed up an *ass*, and loading it with the symbols of Christianity, led it

it in mock procession, with the Old and New Testament tied to its tail, and burned them to ashes, amidst the blasphemous shouts and acclamations of the deluded multitude.

Thus, I trust, I have convinced the reader, that the revolutionary power of France is the true and only prototype of the “beast of the bottomless pit;” that it has “ascended” into the world at the very time predicted by the prophet, and that it has, in the literal, as well as allegorical sense of the word, “killed “the two witnesses of God,” by burning them to ashes, and abolishing the influence of the great doctrinal truths, contained in the Old and New Testament.

Ver. 8.—“And their (“the witnesses”) dead “bodies shall lie in the street of the *great city*, which is spiritually called *Sodom* and *Egypt*, where also our Lord was *crucified*.”

It is here not unworthy of remark, that the prophet does not say, that the *two witnesses* “themselves shall be dead, but only that their *dead bodies* shall lie in the street of the great city.” Had he said the former, it might perhaps have been tortured to mean more than the truth, and consequently not have exactly met the event, and thereby offered the infidel or sceptic a ground for cavil. But as the expression is in the text, it strictly meets the facts fulfilled, and is, among a multitude of others, a striking proof of the wonderful precision and accuracy of the language of prophecy, which ever delivers the truth, and nothing but the truth. By the *bodies* of the witnesses, I therefore conceive that the prophet alludes to the *principal* and *leading truths* of the Gospel of Christ. For the body of a man or animal is its chief and *principal* part: the
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body contains the heart, and other vital parts of the system. To the body all the members join, proceed from it, and are nourished and supported by it. They cannot exist without the body, but the body can, and often does exist, without them. In short, as the body contains the vital and essential parts of the human system ; so here we can, with propriety, understand by the bodies of the two witnesses, only the *vital* and *essential parts* of the truths attested by the two witnesses : such as the belief in the *existence* of a *God*, the Creator of the universe, and in his providence : in the *fall* of *man* ; and in the means adopted by infinite wisdom for his *redemption*, through *Jesus Christ*. So that these, and such-like truths only shall, according to the strict sense of the text, be “ killed,” and remain *dead* in the *great city*. For we well know, that there are many other truths of less magnitude and importance, attested by the two witnesses, which have never generally, and scarcely at all prevailed in Papal France, but which have either been smothered, or repelled by Popish superstition and idolatry : and of course that which never *existed* cannot be *killed*, nor with propriety be said to have a *dead body*. Considering the expression of the prophet in this the only true sense, the prophecy has demonstratively been fulfilled in Paris, the “ great city” alluded to in the text.

With respect to the *city* where these dead bodies are to lie, I cannot, even upon a cursory consideration of the text, avoid differing from former commentators, who have conceived it to be *Rome*. Their opinion appears to me, to be supported by no solid reasoning whatever. The prophet is treating of future times, and future things, as they should come to pass in those times ; not of those which had been *before*, or should be *after*, but which were to be at the time appointed, for the *completion* of the prophecy.—

The city is emphatically called “ *the great city.*” We must then look out for a city “ *great*” at the time of the completion of the prophecy, as I have just remarked ; “ *great*” in the extent of her dominion and power. Now all this is true in respect to *Paris*. It surpasses all the cities on the continent of Europe in extent, in the number of its inhabitants and wealth, and in the great number of people dependent upon it, as the seat of government. And it has often made many of the other capital cities of Europe tremble for their safety. Thus it fully answers to the description of the “ *great city.*” But none of those circumstances apply to Rome, which is at this time a small city, when compared with Paris, Madrid, Vienna, &c. It is the metropolis of a small territory, and does not contain 150,000 inhabitants. It is, besides, a *weak* city, without power even to defend itself ; and in no respect whatever answers to the mark of a “ *great city.*”

Again, the “ *great city*” is compared spiritually to “ *Sodom and Egypt ;*” two countries, the one, remarkable in ancient times for a total corruption of morals ; the other, as being the origin of heathen idolatry. Hence it is evident, that the prophet alludes to some “ *great city,*” remarkable among its contemporaries for the like depravity, and wilful ignorance of the true God. Papal Rome has been remarkable among its neighbours for neither : but apply the comparison to Paris, and we shall find the description strictly just. That city has long been the residence of the most corrupt, and abandoned court upon earth. By its example, and, as it were, under its sanction, a total profligacy of morals, all manner of sin and unnatural crimes have been, and are at this time committed by the people, with impunity. And if we look at the number of deities and demons, we cannot help beholding *Paris* as the

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“ great city” alluded to by the prophet, “ which is
“ spiritually called *Sodom* and *Egypt*.”

Yet more, there is another mark in the text, by which the “ great city” may be known. It is a city “ where also (or again) our Lord was crucified.” This mark is not less pointed at Paris than those I have already treated of, but is by no means applicable to Rome. Christ indeed was *actually*, as well as *spiritually*, crucified by the Jews at Jerusalem, who murdered him upon a cross, denied his mission, and denounced him as an *impostor*. Nothing that has ever happened in Rome, bears the least analogy to this significant and distinguishing mark. On the contrary, the advent and atonement of Jesus Christ, form an essential part of the Papal creed. But if we again turn our eyes towards Paris, we shall there find, that the “ Son of the most high God,” the GLORIOUS REDEEMER OF THE WORLD, has been reviled and abused; and, by the highest authority of the state, in the public Convention, denounced likewise as an *impostor*: and thus, “ also,” or a second time, spiritually “ crucified*,” according to the clear and unerring prediction of the prophet.

Ver. 9.—“ And they of the *people*, and *kindred*,
“ and *tongues*, and *nations*, shall see their dead
“ bodies THREE DAYS and an HALF, and will
“ not suffer their bodies to be put in graves.”

The *people* of France, and the surrounding *nations*, have already seen the “ dead bodies” of the two witnesses, or the essential truths of the Christian religion, in utter disuse, and without life and influence in the city of Paris, during “ three days and an half;” which, in prophetic language, is three *years* and an

* Heb. vi. 6.

half: that is, *from the time of the final expulsion of the clergy* (when all practical religion ceased in France), *to the date of the decree for tolerating all religion*. And it is with strict propriety said, that the “people, “and kindreds, and tongues, and nations, have “not suffered their dead bodies to be put into “graves;” have not suffered the divine truths revealed by the two Testaments to be utterly lost and forgotten. For ever since that expulsion of the clergy, we have seen insurrections and civil wars, carried on by the people of La Vendée, of Toulon, by the Chouans, &c. in defence of the truths of the *two Testaments*; and a formidable combination of the powers of Europe against *their* murderers. Besides, there can be no doubt, but that there were many pious Christians in France, who, although they did not dare at the time to make public profession of their principles, have all along faithfully adhered to the substantial truths of the Gospel, and not suffered them to be effaced from their memories, and utterly lost as a person is when “put into the grave.”

Ver. 10.—“And they that dwell upon the “*earth* shall rejoice over them (the dead bodies “of the witnesses), and make merry, and send “gifts to one another, because these *two prophets* “have *tormented* them that *dwell* on the *earth*.”

With what wonderful accuracy and truth have the facts predicted in this verse been fulfilled! I have before shown, that the “*earth*” is the type of *France*, and, of course, “those that dwell on the earth,” must allude to the *people* of France; who, during the whole period of the suppression of Christianity, were continually “making merry,” rejoicing, and “sending “gifts” to one another at their festivals. On the day they deified Reason as their supreme God, and declared Jesus Christ to be an impostor, they commenced their
unhallowed

unhallowed rejoicings and mutual congratulations, upon this victory they wickedly fancied they had gained over the two Testaments. That day (not to speak of others that followed at different times and places,) was spent by the Convention, and the people at Paris, in the most lascivious riot, and blasphemous festivity. When those sacred Books were taken from the tail of the ass, and burnt to ashes, (how the soul sickens at repeating it!) the like triumphant joy succeeded. Not to dwell, I say, on the numerous feasts held in different cities and departments of France, the Convention appointed a day, in which this triumph of atheism and anarchy over religion, morality, and social order, should *universally*, and *annually*, be celebrated.

And why did the people thus “make merry?” The text expressly assigns the reason. It was because “the two prophets had *tormented* them:” the same two witnesses, who are said in a former verse to “*prophecy* in sackcloth;” the same, out of whose mouth “fire (or the all-consuming, and fearful *re-morse* of conscience) proceedeth.” Those two witnesses of God, the Old and New Testaments, had told them truths so evident and irresistible, that all the sophistry of their *false philosophy*, all the cunning of their fallible, corrupted, and lately erected deity, REASON, could never so effectually eradicate from their minds, as not to leave some traces of them upon their *consciences*—truths such as these:

1. That there has existed from all eternity, one supreme, omnipotent, self-existent, and righteous God, *the Creator of the heavens and the earth*.

2. That from him we receive all our benefits and blessings; for “in him we live, and move, and have

“our being;” and consequently, that he is entitled to our utmost *homage, gratitude, and obedience.*

3. That he will abundantly *reward the good, and punish the bad,* probably here, certainly hereafter.

4. That the soul or spirit of man is *immortal*; that there is a *future state* to succeed the present, in which the spirit shall live for ever; and where rewards and punishments shall be righteously administered.

5. That man, though created innocent, happy, and perfect after his kind, yet through disobedience to the divine will, became a *fallen, fallible, and sinful* creature; and not only unworthy of, but incapable of sustaining that exalted rank of being, in which he was originally placed by his beneficent Creator.

6. That in the present state of imperfection, his intellectual faculties are no more capable of tracing and judging of the extent of the infinite wisdom, and holy mystery of God in the creation, than the pot made of clay is of the design of the potter; or an atom of matter is of the order, harmony, and beauty of the universe: that God has a right to take that life which he gave, and either to annihilate, or to redeem his disobedient and sinful creatures *upon what conditions, and by whatever means,* he pleases, without being *accountable* to man. And,

7. That in his infinite wisdom, beneficence, and mercy, God has been pleased to afford mankind an opportunity to *rise* from their fallen state, a state of sin, darkness, and captivity, to a state of light, freedom, and eternal happiness, by their *obedience to the divine will revealed through Jesus Christ* his
blessed

bleſſed Son ; by the atonement made by that Son to divine and unerring juſtice ; by his mediation with the Father ; and by faith in his holy Goſpel, and his glorious miſſion.

Theſe, or ſome of theſe obvious truths, foretold by the “ two prophets,” had often checked the people of France in their atheiſtical career, in the gratification of their ſenſual appetites, and never failed to ſmite their conſciences ſooner or later with *tormenting remorse*. But now, having ſeared their conſciences with the red-hot iron of atheiſm, they fooliſhly thought that they were above all law, and at full liberty to act without fear or reſtraint ; and that there was *no God*, no ſtate of future rewards and puniſhments, and conſequently no remorse of conſcience upon the perpetration of any ſin. For theſe reaſons they “ made merry” and rejoiced.”

Ver. 11.—“ And after three days and an half
“ the *Spirit of life* from *God* entered into them
“ (the bodies of the two prophets), and they
“ ſtood upon their feet ; and *great fear* fell upon
“ them that ſaw them.”

In this verſe the *period* during which the truths of the Teſtaments have been aboliſhed in Paris, the means by which they have been revived, and the effects of that revival on the atheiſtical crew, are clearly pointed out. The period of their entire ſuppreſſion is three *years* and an *half* : for, in prophetic language, as I have ſaid before, a *day* means a *year*. Now if we date the *commencement* of this period from the final exile and laſt maſſacre of the clergy, which was near the latter end of September 1792, and the *termination* of it at the time of the decree for the toleration of all kinds of religion, in the latter end of March 1796, we cannot fail to diſcover, both the

time of the death of the witnesses, and of their resurrection. The reader, I am aware, will expect some reasons for my fixing on those two periods.

Some time, then, before the banishment of the clergy, the church had been plundered of the plate belonging to it ; and delivered over to the priests of atheism, and polluted with its impieties. Many of the regular clergy had been tortured and massacred, for continuing to instruct the people in the doctrines of the two Testaments. But as no persecution could deter them from the discharge of what they conceived to be their duty, nor many of the people from attending them, the Convention saw the impossibility of utterly abolishing religion, while their appointed pastors remained in France ; and they were accordingly banished. The decree passed on the 26th of August 1792 : it ordered them to leave the kingdom, *in a fortnight* from its date. But instead of giving these unfortunate men the time so limited, the interval between its date to the end of the fortnight, and, indeed, to the latter end of September, was employed by the revolutionary committee, municipalities, and atheistical priests throughout the republic, in seizing upon, imprisoning, and putting these martyrs to the most cruel deaths ; and in transporting the small remainder to foreign parts. Nor was this horrid business accomplished till the latter end of September 1792. From that epoch to the latter end of March 1796, *no trace of religion* was to be found in Paris. The priests were no more. The churches were converted into places of public festivity and amusement. To them, and the abandoned theatres, the citizens of Paris resorted to hear the name of the most high God *profaned* ; his existence *ridiculed*, nay *denied* ; and his blessed Son proclaimed and condemned as the most *infamous impostor*. Thus the essential truths of the two Testaments are said by the prophet to be
“ killed,”

“killed,” or “lie dead” in the “*great city* ;” as that language is called a *dead* language, when it is no more used to convey our ideas.

Nor are the reasons for fixing the time of the *revival* of religion in Paris, at the latter end of March 1796, less evident and conclusive. At this time a decree passed for granting to the people, a *free toleration* of every kind of religion. All former restraints were repealed, and no person was liable to be put to death, or even molested as a *fanatic*. A number of the clergy, less obnoxious than others, were permitted to return to Paris; others came forth from their concealment. Public places of worship were opened, the religious met without fear or hindrance, and the substantial truths of the Gospel of Christ were again published, professed, and taught, in the “*great city*,” although too much mixed with Papal superstition. Here then the “two witnesses of God stood again upon their feet ;” that is, revived, and were prepared to propagate the doctrines of one Supreme God, the Creator of the heavens and the earth, and of his eternal Son, the Redeemer of the world.

With respect to the *means* by which the “dead bodies” of the two witnesses were to be re-animated, the prophet tells us expressly, that it is by the “*Spirit of life from God*,” which “entered into them.” But it may here be asked by the infidel, What is this Spirit of life from God, and how did it enter into the dead bodies? Presumptuous wretch! “Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven! what canst thou do? deeper than hell! what canst thou know? The measures thereof are longer than the earth, and
H + “broader

“broader than the seas*.” Who can trace out the ways by which the *Spirit of life* from God created *all things* from *nothing*? or conceive the faintest idea of the extent and immensity of its secret, and never-ceasing operations and wonderful effects, in the course of his providence, and government of the universe? Who can even form an idea of the soul or spirit of *man*, by which he wills, acts, and rules that little world, the human system? How much less capable are we of perceiving the nature of the infinite power and perfections of “the Spirit of life from God!” Who can tell of what materials, and by what means, He created the universe, that grand and beautiful system; containing an endless variety of immense bodies; fixing some, by his almighty *fiat*, immoveably to a spot in endless space, and commanding others to perform their evolutions in destined periods? Who can number the endless variety of beings, residents of those vast orbs; with their regular subordinations, and respective qualities, relations, faculties, and offices? all forming together one regular chain of existence, from the First Cause, the most high God, down to man: one infinite and incomprehensible system of order, beauty, and harmony? Or who can conceive the ceaseless operations and influences, by which the “*Spirit of life from God*” animates and preserves the whole, and the infinite variety of its parts, in the most perfect *unison* and *harmony*? Let the infidel tremble at this awful and irrefragable truth, that there is such a Spirit, and that millions of objects, which daily offer themselves to the intellectual view of man, clearly demonstrate it, beyond all possibility of rational doubt; besides the conclusive evidence of the revealed word of God. And should

* Job, xi. 7.

that “*Spirit of life*” withdraw its interposition and assistance for a moment, in all probability, the great fabric of nature would tumble into ruin, if not into *annihilation*.

This “Spirit from God,” the prophet, however, affirms, shall “enter into the dead bodies of the two witnesses, and they shall stand upon their feet.” The evident sense of which is, that, in the course of his divine providence and administration of events, the depressing restraints upon the exercise of the great truths of the two Testaments shall be taken off; and the people again possess full liberty of regulating their moral duties by them. This has literally come to pass; for the republic has been compelled, by an *invisible* power, amidst the greatest *uproar* and *anarchy* in *their* council, to annul those edicts which abolished the worship of God, and to decree the toleration of all religion. *Compelled*, I say, because this decree was passed by the revolutionary council, in the very teeth of their great and favourite project, the subversion not only of the Christian religion, but of all religion, and the establishment of atheism in its stead. It was passed when it was impossible for them to act from any pious motive.

One observation more remains to be made on this verse: it farther predicts, that “*great fear* shall fall upon them,” who shall see the witnesses “stand upon their feet.” We cannot suppose that this fear was to fall upon the strictly religious: they could now no longer be afraid of being deemed fanatics, and put to death. They had great reason to rejoice at the liberty allowed for the public exercise of their religion, and to believe that the truths founded on the wisdom and righteousness of God, would in time triumph over the errors and audacity of atheism.

ism. No ; it was to fall on them that “ saw ” the revival of the “ dead bodies ” of the two witnesses, which they themselves had “ killed ; ” and who, after having lately rejoiced at that event, never expected they would rise again : on the atheistical apostates, who had denied the existence of that God, by whose Spirit the two witnesses had been revived. It was natural for these abandoned men now to believe, or at least to “ fear,” that *truth*, in the field of fair contest, would overcome *falsehood*. Moreover, they saw, or thought they saw, in the decree of toleration, the *hand* of an *offended God*, the exaltation of his divine truths, and the downfall of *atheism* ; and with consciences panic-struck at the atrocity of their principles and actions, they became like the corrupt Felix, who, when he heard “ of righteousness, temperance, “ and judgment to come, *trembled* * ; ” or like those demons of atheism, Voltaire and his colleagues, whose consciences, in the hour of death, tortured their never dying souls with the dread of never-dying misery.

I have thus briefly brought down, from an early period, the prophetic history of the church of Christ to the present time, by which, if there be any truth in history, or in that which has come to pass before our eyes, it appears, beyond contradiction, that the following great and important events have been *foretold* near 2000 years ; and either since *fulfilled*, or are *fulfilling at this moment* ; namely,

1. That, notwithstanding the opposition and dreadful persecutions of the heathen world, the church of Christ should propagate its doctrines for a time, and “ go forth conquering, and to conquer † . ”

* Acts, xxiv. 25.

† Rev. vi. throughout.

2. That,

2. That, after this, certain *great apostacies* from the church of Christ itself should rise in the world *, which should corrupt, weaken, and depress that church 1260 years.

3. That, during the predominancy of those apostacies, the truth of the Old and New Testaments, or the “two witnesses of God,” on which the church was founded; should have *little weight* or *influence* on the morals and conduct of mankind, and should remain in that inert and obscure condition, during that period of 1260 years §.

4. That, notwithstanding the long continuance and superior agency and influence of those apostacies, and of the languishing state of the Gospel of Christ, it should be supported by the *power* and *providence* of God, and should not utterly be lost in the world ‡.

5. That, towards the latter end of the 1260 years, a most depraved, formidable, and destructive despotism should “ascend” out of one particular nation, more consummately wicked than any of the preceding enemies of Christianity.

6. That this political monster should, within its own jurisdiction, prohibit, and utterly *abolish* all the sacred principles and precepts recommended to the obedience and observation of mankind by the two Testaments, those “two witnesses of God.”

7. That this abolition of the Christian religion should continue exactly *three years and an half*, and no longer ||.

* Rev. xi. 2.

§ Ibid. ver. 3.

‡ Ibid. ver. 5, 6.

|| Ibid. ver. 9, 10.

8. That,

8. That, at the end of the *three years and an half*, all restraint on the profession, propagation, and practice of the revealed word of God should be taken off, and an universal toleration of religious opinion be allowed to the people*.

Such are the general truths foretold in the latter end of the first century; and I have stated the events which clearly correspond with, confirm, and, with wonderful accuracy, fulfil them: events so extremely improbable, new, and extraordinary, that, had they been literally predicted and explained, and thereby clearly understood at the time, the human understanding would have rejected them; as fabulous impossibilities. They are events, therefore, which nothing but omniscience could foresee, nothing but infinite power could bring to pass, nor any thing short of a God of incomprehensible wisdom and perfection could foretel. Consequently they are events which demonstrate beyond the reach of all rational doubt, THE ETERNAL EXISTENCE OF ONE SUPREME GOD, THE GREAT I AM, who created, sustains, and governs the world; and who, in his boundless mercy, and according to his own divine pleasure, has offered the means of salvation to fallen man, through his blessed Son, and the truths of his divine will revealed by his “two witnesses,” the Old and the New Testaments.

I have thus submitted to the candid consideration of the reader, an exposition of the first eleven verses of the eleventh Chapter of the Revelation, explaining each important type and trope into its natural and literal sense, and referring it to its proper event. In an explication of the prophecies, a *right understanding* of the figurative expressions is the principal clue to the events intended to be marked out by them;

* Rev. xi. 11.

and the events actually come to pass are as necessary to a perfect understanding of the sense of the relative types. If the event be not come to pass, it follows, that all is darkness and uncertainty. This is the case in respect to the remainder of this chapter. It points to future events, in the unfolding of which there being nothing to guide us, they are only known to Him, with whom “one day is as a thousand years, “and a thousand years as one day* ;” and whose omniscience extends to all things past, present, and to come. Yet a few humble and general conjectures on the subsequent verses, will not, I trust, be deemed presumptuous, as they may throw a light upon the main subject.

Ver. 12.—“And they (the two witnesses (heard
 “a great voice from *heaven*, saying unto them,
 “Come up hither; and they ascended up to *heaven*
 “in a *cloud*; and their enemies beheld them.”

The prophet, having now foretold, in this and former visions, the opposition and persecutions of pagan Rome, the Mohamedan and Papal apostacies, and revolutionary France, with the several periods during which the persecutions should continue (persecutions which, from the tenour of the subsequent part of the Revelation, are all that the true church of Christ is to suffer); proceeds briefly to allude to her complete reformation and final redemption in the kingdom of Christ; of which he treats at large in the fourteenth, nineteenth, and twentieth chapters. Here he figuratively represents God, who had thus delivered the church from her enemies, as inviting her to “come up to heaven†;” that is, to reform her life and manners, by doubling her diligence in searching the Scriptures, for the plain and true

* 2 St. Pet. iii. 6.

† Rev. xviii. 4.

meaning

meaning of his holy word, by avoiding all mystical constructions, and false doctrines, with which she had been seduced and bewildered; and all quarrel and contention respecting them: on the contrary, to unite with charity and brotherly kindness, in one simple, pure, and practical system of virtue, piety, and holiness, founded on the revealed will of God; that so she may be prepared to enter into the kingdom of Christ, her Redeemer: a kingdom which was to be set up and established by God himself, “an everlasting kingdom,” and to “stand for ever*.”

I have been led to put this construction upon the text, by considering, that the word “heaven,” not only in the common acceptation, but in many parts of Scripture, is used to denote the state or mansions of the blessed, in the kingdom of Christ †. And here we are told, that “a *great* voice,” the voice of *God himself*, who “shall set up this kingdom,” calls upon the “two witnesses,” or the church, to ascend up to heaven; and it is said that it shall ascend accordingly; that is, it shall be prepared, purified, and reformed, both in doctrine and practice; or, as the prophet describes it in another place ‡, “make herself “ready,” to enter the kingdom of Christ upon earth. But when this blessed reformation of the church is to be fully completed, when she shall entirely have laid aside Mohamedan sensuality, and Papal idolatry, together with the horrible impurity of French blasphemy, and turn in sincerity and truth to the God of heaven, the prophet does not, in this chapter, nor in the fourteenth and fifteenth chapters, in which he treats fully of the same subject, inform us. It is, however, much to be hoped, that it is already begun,

* Daniel, ii. 44. vii. 27.

† St. Matt. v. 12. viii. 11. xviii. 1.

‡ Rev. xix. 11.
and

and that the late dreadful judgments of God, which have principally fallen upon her greatest enemies, may have induced some of the professors of Christianity to forsake the path of evil, and to prepare for their latter end. Be this as it may, it seems probable, from the figurative description in the text, that it will be a slow and progressive work: for we are next informed, that the ascent of the two witnesses is to be “in a cloud;” to intimate, as I humbly conjecture, two things: 1. that although the reformation shall be gradual, yet it shall be accomplished in a *short* period, when compared with those of many other prophetic events: and, 2. that, during this reformation, the church is not to be altogether exempt from a due share of *persecution* and *distress* (a *cloud* being, in different parts of the Scriptures, used as the symbol of affliction*), the only means by which she is to be purified from her fallen and corrupted state, and prepared with that holiness of life† which shall make her “ready ‡,” to receive her blessed Redeemer.

But if we are at a loss for the *time* of this great *preparation*, we are much more so for that of the actual ascent of the two witnesses, or the *complete* reformation of the church, and the coming of Christ to reign upon earth (or, as it is called, “that GREAT DAY OF GOD ALMIGHTY §”); for Christ himself enjoins us to “watch; for ye know not what hour the Son “ of man cometh ||.” And again, “Of that day “ and that hour knoweth no man, no not the angels “ in heaven, but *my Father only ¶*.” Yet although this great and awful day is certainly concealed from human knowledge for the wisest reasons and purposes, still, as we are enjoined to “watch,” and be

* Lament. ii. 1. Ezek. xxx. 18.

† St. Matt. xxiv. 44.

|| St. Matt. xxiv. 42.

‡ 1 Pet. i. 15.

§ Rev. xvi. 14.

¶ Ibid. 36.

ever ready to meet it in righteousness and holiness of life*, it certainly will be wisdom in us to consider, whether it is not near at hand; and, in respect to many now in health, may not be *to-morrow*. This consideration cannot fail, one would imagine, to incite every Christian to increase his diligence, to double his “watch,” lest this “great day” should come upon him “as a thief in the night †:” and even to LEAD THE INFIDEL AND ATHEIST TO REFLECT ON THE DREADFUL AND IRRETRIEVABLE CONSEQUENCES, SHOULD THEY SOON BE SUMMONED TO APPEAR BEFORE THAT CHRIST, WHOM THEY HAD REJECTED ALTOGETHER, OR RIDICULED AS AN IMPOSTOR, AND BEFORE THAT GOD WHOSE OMNIPOTENCE THEY HAD DEFIED, AND WHOSE EXISTENCE THEY HAD DECLARED TO BE A PHANTOM AND A CHIMERA.

Ver. 13.—“And at the same *hour*, there was a
 “great *earthquake*, and the *tenth part* of the city
 “*fell*, and in the earthquake were slain seven
 “thousand *men of name*; and the remnant were
 “affrighted, and gave glory to the God of
 “HEAVEN.”

In the two preceding verses two great and blessed events are foretold, viz. that of the toleration of the Christian religion, under the figure of the *resurrection* of the *dead bodies* of the *two witnesses*, and the complete reformation of the church, in their *ascent up to heaven*. The first we have seen come to pass, as I have shown before, in the act of toleration passed by the French government. The other, if commenced, is only progressively advancing to maturity, but is not perfected. Nor does it seem probable, that it will be so, before a heavy and dreadful judgment shall have been inflicted upon revolutionary

* St. Matt. xxiv. 36. St. Mark, xiv. 35.

† 1 Thes. v. 2.

France, that “bottomless pit” of atheism and anarchy, that destroyer of the “two witnesses” of God!

To show the probability of this interpretation, it will be necessary to understand the literal meaning of the principal terms in this verse. An “hour” being a small part of time when compared to a day, or week, or year, is intended to denote a short period, within which the events foretold are to be accomplished. An “earthquake,” in prophetic language, is generally used to signify a *political* convulsion and revolution, in the government of a nation. The word *city* is often used for a *civil society*. Thus Cicero uses it—‘*civitate donare aliquem*,’ to naturalize a person; ‘*civitatem amittere*,’ to lose the privilege of a civil society. And “*men of name*” denote the *officers* of a *government*, from the first ruler to the lowest executive. Taking this explanation as the clue, this verse seems to inform us, that within the same short period of time in which the reformation of the church shall be wrought, and before its final accomplishment, there will be another and bloody revolution in the government of the French nation, in which a “*tenth part*” of the people shall “*fall*,” “*seven thousand*” men in power, or officers of the government, be “*slain*,” and that the remainder of the people who shall survive this dreadful judgment, being *affrighted* at the vast extent and desolation, shall seriously reflect upon their past impiety, and its attendant misery, become sensible of the great mercy of God, in preserving them from merited destruction, shall repent of their blasphemy and atheism, reform their morals and their religion, and “give glory to the God of heaven.”

Hence, and from many subsequent parts of the Revelation, it appears probable, that it will be the righteous pleasure of Divine Wisdom, that “the beast

“ of the bottomless pit,” or the atheistical power of France, after it has been (as we *know* it has) the instrument of punishing the Pope and his adherents, for their wicked apostacy and unceasing enmity to the church of Christ, shall, in its turn, fall by the operation and effects of its own *unparalleled wickedness*; and while attempting, in vain, to frustrate the will of Jehovah, it shall be the two-edged instrument, of executing upon itself his righteous decrees, and its *own terrible destruction*.

Ver. 14.—“ The *second* woe is past, and, behold, the *third* woe cometh *quickly*.”

These woes are foretold in the eighth chapter; and I have shown, that the two first were to be, and have in a great measure been, inflicted upon the Christian church, for the purpose of reclaiming her, after her ingratitude and disobedience to the revelation of the Son of God, by the Mohamedan and Papal apostacies. But upon whom is this third woe to be inflicted? It certainly cannot be on the Christian church in its reforming state; on them who shall be found “ walking in the fear of the Lord * ;” for “ the fear of the Lord that is wisdom † ;” and “ as the heaven is high above the earth, so great is his mercy toward them that *fear him* ‡ ;” nor upon “ them who had not worshipped the *beast*, neither his *image*, neither had received his *mark* upon their foreheads § ;” for these, we are told, “ shall stand upon a sea of glass, mingled *with fire*, having the harps of God ||,” during the sounding of this tremendous third and last woe-trumpet ¶ ; that is, in the literal sense, in a place of *perfect safety*, under the

* Acts, ix. 31.

† Job, xxviii. 28.

‡ Ps. ciii. 11.

§ Rev. xiii. 16, 17. xiv. 9, 10, 11.

|| Ibid. xv. 2.

¶ Ibid.

immediate protection of God, and where, whilst this woe continues, the wicked shall not dare to approach to *hurt them*.

If, then, this woe is not to fall on those that love and fear God, it must fall on those his enemies, who, giving themselves up to “work all uncleanness” with greediness,” conceive they can “live without God in the world;” upon those liars who “deny that Jesus is the Christ; who deny both the Father and the Son*.” In brief, it is to fall upon that atheistical herd of mankind, whether residing in France, or any other part of the earth, who have deluded their own souls to believe a lie †, *that there is no God*.

But it may here be asked, when is the second woe to end, and the third to commence? The probable conjecture is, that the second woe is nearly at an end, and that the third woe has *already begun*. I have been led to make this conjecture for the following reasons. In the first of the two preceding verses, we have the “ascent of the two witnesses,” or a great reformation in the church; and in the second, a “great earthquake,” or the destruction of the atheistical power of France; and we are told, that these two events are to come to pass “*at the same hour*,” or within the same short period of time: and then that “the second woe is past.” But it is immediately added, “And, behold, the third cometh quickly.” Now the word *quickly* means here, as I humbly conceive, instantly, presently, at the same time, and, as it were, before the second woe is perfectly past. Indeed this construction of the word seems to be countenanced by the events; for I have before shown, that the two first woes were to fall on

* 1 St. John, ii. 22.

† 2 Thes. ii. 11.

the Christian church, as divine visitations for her ingratitude and disobedience; that the Mohamedan and Papal apostacies were to be the instruments of divine justice to inflict them, and that they were to continue 1260 years for that particular purpose: and it is clearly ascertained, by history, that those two apostacies laid the foundation of their power, and began the depression of the church, in the year 606; and have ever since, in a great measure, overwhelmed it with their apostacies and darkness. Now, if we calculate the duration of the two first woes from that æra, the period of the second woe will not expire until the year 1866, according to our present chronology; if we calculate it by synchronic years, not before 1845: so that there will be, at least, forty-four years before the second woe will perfectly be terminated, and the true believers in the revealed word of God be delivered from their long captivity.

Indeed we know that the Mohamedan and Papal apostacies still exist, and hold a great part of the church in the chains of sensuality and idolatry. If, then, the second woe is nearly finished, and the third woe is to come "*quickly*," or to commence before the second woe shall completely be terminated, then THIS is the time to look for the commencement of those dreadful events which are to punish the antichristian world; and more especially that part of it which "has the mark of the atheistical *beast*, and worships "*his image* *."

Nor is this conjecture unsupported by a strong probability arising from facts before us; for we have seen the revolutionary power of France instrumental in pouring out the wrath of God, upon one of the

* Chap. xvi. 2.—See postea, comment on the first vial.

greatest and most unrelenting enemies of the church of Christ, the Papal hierarchy, by depriving it, at least, of 30,000,000 of its devoted proselytes, and carrying desolation and misery into all the Roman Catholic countries. This they have done in the "*same hour*," or within the same short period of time, overwhelming France, in particular, with calamities never before so "*quickly*" brought upon any country since the deluge. What is yet more appositely remarkable, we have seen that the countries in general where the Protestant religion, and the "*fear of God*," have prevailed, have, comparatively, been little affected by the machinations and destruction of the "*beast of the bottomless pit*," the avowed enemy of the church of Christ. In fact, it seems scarcely possible for any unprejudiced person to consider and understand the events of this third woe, as they are predicted, and more particularly described, under the "*seven vials of the wrath of God **," and to compare those which have lately come to pass with their proper types, there detailed, without perceiving, that the *four* first vials have, for some time, been pouring out upon the enemies of Christianity; as I mean, with the help of God, to show hereafter.

Ver. 15.—“ And the seventh angel sounded ;
 “ and there were *great voices in heaven*,
 “ saying, The kingdoms of the world are be-
 “ come the kingdoms of our Lord, and of
 “ his Christ ; and he shall reign for ever and
 “ ever.”

The prophet having now fully treated of the events of the first and second woes, under the fifth and sixth trumpets, proceeds, according to his

* Chap. xvi. 2.

custom, to take a *summary view* of the dreadful events of the third and last woe. This he does by representing the seventh angel, having the third and last woe-trumpet, as founding or proclaiming the awful and irrevocable decree of a LONG-FORBEARING GOD, against the wicked opposers of his righteous will; and calling upon the seven angels, having the “seven vials of the wrath of God, to execute “it*.” He farther represents, that, upon hearing this decree, the church of Christ rejoiced and worshipped God: “And there were great voices “(rejoicings) in heaven,” (the church) “saying, “The kingdoms of the world are become the “kingdoms of our Lord, and of his Christ; and he “shall reign for ever and ever.” It is added, “And the four and twenty elders” (meaning the *saints* and *martyrs* who had been the first-fruits unto God through Christ, and who shall reign with him “as kings and priests unto God his “Father †”), who sat before God on their seats, fell upon their faces, and worshipped God, saying, “We give thee thanks, O LORD GOD ALMIGHTY, “which art, and wast, and is to come; because “thou hast taken to thee thy great power, and “hast reigned.”

In the eighteenth verse it seems, that the *church*, now properly acquainted with the conduct of the past world, and with the infinite righteousness and goodness of a long-forbearing God, vindicates his providence in general, and particularly with respect to this decree. For he goes on to say, “And “the nations were angry;” that is (as I humbly presume to construe it), “the nations of the earth, although they were the creatures of thy wisdom and pleasure, became degenerate, ungrateful, and

* Chap. xv. xvi.

† Chap. v. 10. xx. 6.

rebellious,

rebellious, disregarding thy righteous judgment upon the antediluvian world for its disobedience, contempt of thy mercy, and for its manifold sins. They departed from the godly example of thy servant Noah, into polytheism, and all manner of iniquity. They next seduced thy chosen people, the Jews, to break their covenant with thee ; to forsake thy laws, and to commit all manner of idolatrous fornication with them. They had put to the most ignominious death upon the cross thy well-beloved Son ; whom, in the abundance of thy mercy, thou hadst sent to offer them pardon, to redeem them from *everlasting* perdition, and make them perfectly happy. They had seduced thy church, founded by thy blessed Son, and ruling over the heathen world, to abandon thy eternal truth, and overwhelm it with apostate sensuality and blasphemous idolatry ; and now, that they might leave no crime, no sin not committed, they have avowedly bid defiance to thine omnipotence, daringly and contemptuously ridiculed thine infinite power, thy wisdom, justice, and mercy ; nay, even denied thine existence. Hence it is that “thy *wrath is* “*come*, and the time of the dead, that they should “be judged, and that thou shouldest give reward “to thy servants the prophets, and to the saints, “and to them that *fear thy name*, small and great ; “and shouldest *destroy them* that destroy the earth.”

TWELFTH CHAPTER OF THE REVELATION.

The Prophet resumes the general History of the Church, in which he foretels the REFORMATION.

BISHOP Newton and others, I apprehend, have altogether erred in their explication of this chapter. They have thought that the prophet here resumes the history of the church from the *beginning*, and, of course, that it includes her state, while under the oppression of pagan Rome; and they have contrived to twist and torture the prophetic signs into meanings never thought of by the prophet, to support their opinion. Upon only a cursory view of the chapter, it struck me in a different light; and upon a careful interpretation of the different figures, I am fully persuaded, that none of them refer to events ANTECEDENT to the *fourth century*, when the church became delivered from pagan oppression, and exalted over the heathen world: and that the prophet only resumes the history of the church from *that time*. My reasons for this construction of the chapter, I will briefly submit to the candid consideration of the reader.

1. The prophet, in the first nine chapters, had brought down the general history of the church to the present times. He had foretold her rise, her wonderful success in propagating the word of God, her triumph and exaltation over the heathen world, the peaceful and happy state of mankind under her influence and power; her subsequent ungrateful departure from the truth, and the divine judgments to be inflicted upon her upon that account, by the barbarian nations, and the Mohamedan apostacy. How then shall we find a reason that could induce him, after he had travelled more than one half of his journey, in the midst of his narration

narration to return back to the place whence he had first set out ; and to detail, a second time, the events which he had before described and foretold ? Would it not have been an useless and unnecessary repetition, if not an error, which we may be assured he never committed ?

2. It may here be objected : Why then should he go back at all ? The answer naturally arises out of the circumstances of the events. He had related those which properly belonged to the *church at large*, before it became *divided* into two parts, and had then proceeded with those of the *eastern* part down to the *present times*, omitting the contemporary events which related to the *western* part, after it was to be divided, in the fifth century, from the mother-church. And as it was necessary to make his general history complete, he introduces the events which affected the part so separated from it. Accordingly, we find, that in the tenth and eleventh chapters he digresses from his general subject to the particular history of the *western* church. In this digression he takes a summary view of his subject, and describes the principal events and characters which were to form his digressive history ; namely, the Papal apostacy, which was to “ tread “ the holy city (or church of Christ in the West) “ under foot forty and two months * ;” and “ the “ beast of the bottomless pit (or revolutionary “ France), which was to kill the two witnesses “ of God,” in the latter end of that period †. And then, in order to introduce those two characters into his general subject, he takes, in this chapter, a brief view of the state of the church in the *fourth century*, just before it became *divided*. Accordingly, we shall find, upon a right inter-

* Chap. xi. 2.

† Ibid. 7.

pretation of the figures into their natural and literal meaning, that he begins it with a representation of the church in general, in her *triumphant* and *exalted* state over heathen idolatry; and then proceeds to the subsequent *persecutions* she should suffer from the church of Rome, the late Reformation, the abolition of her influence and power in France, and the present war made with Great Britain by the French atheistical nation. That such is the subject of this chapter, will appear more and more evident in every step we shall take, in the translation of its figures into their true prophetic senses.

Ver. 1.—“ And there appeared a *great wonder* in heaven; a woman *clothed with the sun*, and the *moon under her feet*, and upon her head a crown of *twelve stars*.”

This verse plainly refers to nothing more than the state of the church in the fourth century, when she had, from a very small beginning, from a little spark, as it were, diffused the truths of the word of God, and their blessed influence, over the heathen world: a work, which is here called “ a wonder in heaven; ” that is, in the *church*; which is often typified by the word *heaven* in the prophecies. And was it not a wonder, a great miracle, that a system of theology and virtue, revealed by a poor carpenter’s son to twelve men only, for the most part also poor, obscure, and illiterate, of the lowest ranks in life, without power or influence; a system professedly and directly tending to combat and subvert the long-rooted prejudices, the lustful desires and vices, and all the varieties of the long-established superstitions and religions of *the whole world*; that such a system should be propagated and embraced, without any earthly aid whatever, and in the teeth of the most dreadful

dreadful persecutions, and the most discouraging and intimidating massacres, of hundreds of thousands of its converts; and that at length it should so prevail, as to become, as it were, placed upon the throne of the greatest of nations, and protected by *the mistress of the world*. Surely this was a great wonder, brought to pass by the supernatural providence of God *alone*. But such was actually the state of the church in the fourth century; and that state the prophet describes in the apposite and beautiful figure of “a woman *clothed with the sun*, “and the *moon under her feet*, and upon her head, “A CROWN of *twelve stars*.” She is represented as *clothed with the sun*, to denote that she was *protected* by the light of the revealed word of God, and, like the sun, with her rays was imparting the truths of it to all parts of the earth; as well as that she was now, instead of being persecuted by the power of paganism, placed under the protection of the greatest prince and empire in the world (for, to *clothe*, is to protect a person against the inclemency of the weather). *The sun* is also the type of a great prince, governing his subjects by the light of truth and righteousness. She is also described as having “the “*moon under her feet*,” to signify that she had now subdued *pagan idolatry*; the moon being a proper type for that wicked superstition. For as the moon, although deriving light from the great luminary of the world, yet affords only a *dim, faint, darkish light*; so heathen idolatry, though derived originally from the belief in a God, yet is so *obscured* and *corrupted* by polytheism, that it is only a faint and very imperfect light, to direct the reason and consciences of men, in the paths of truth and religion. Indeed the prophet, in divers other places, carries this beautiful allegory yet further, and compares *atheism* (that abandoned black system of darkness, which admits of no divine light or truth whatever)

unto

unto the *earth*, because that body is impenetrable to, and incapable of receiving the rays of light, or of reflecting them when cast upon it. With respect to “the crown of twelve stars,” it was intended to show, that the church had subdued and triumphed over pagan idolatry, by the labours and the light of the truth, propagated by the *twelve apostles*. Now if we consider the signs of this verse in the manner I have thus explained them, they were completely fulfilled in the *fourth century*, and describe the true state of the church in that period. For it was now, and not before, that Constantine the Great, emperor of Rome, put an end to pagan persecutions, became converted to Christianity, announced it by an edict as the only true religion, and earnestly recommended it to be embraced, throughout the wide extent of his dominions. It was now the church of Christ appeared “*clothed*” with the truths of the revealed word of God, the “*sun*” of righteousness; and also with the protection of the Roman empire (the greatest of all political suns, or temporal powers), then the mistress of the world. And it was now, and not before, that she may be said to have the “*moon*,” or heathen idolatry, “*under her feet*,” and “*to wear a crown of twelve stars*,” as an emblem of the success of the labours of the *twelve apostles*. But from her rise down to that epoch, she had been *unclothed, naked*, that is, unprotected by any temporal power whatever, and opposed, persecuted, and oppressed: heathen idolatry being her persecuting MASTER. Nor was she entitled to wear “*a crown of twelve stars*,” in as much as she had no where established her religion. These, with other reasons, which I shall presently offer to the consideration of the reader, convince me, that neither this nor any other verse of this chapter refers to any events, in which *pagan* Rome was concerned, but to those which were to follow after she became *Christian*.

Ver. 2.—“And she, *being with child, cried, travailing in birth, and pained to be delivered.*”

Isaiah, when he foretels the rise of the church, and the first coming of Christ, represents her by the figure of a woman with child : “ before she travailed,” says he, “ she brought forth ;” before her pain came, she was delivered of “ a man child * :” meaning, that before she should travail and labour in the propagation of the Gospel, and before she should suffer pain or persecution on that account, she should bring forth, or propagate, the word of God. He adds, in the next verse, “ For as *soon as Zion* (the church) travailed, she brought forth her children,” that is, made many converts. This was literally the fact, as we learn from St. Luke; for on the day of Pentecost, soon after the ascension of Christ, when the apostles began to teach the word of God, three thousand souls were converted † ; “ and the Lord added to the church daily such as should be saved ‡.” This came to pass before the church had suffered any persecution whatever, even before the death of Stephen, the first martyr. So here the prophet represents the church by the same figure of “ a woman with child,” but of a woman under very different circumstances. In the first instance, she is represented as bringing forth *as soon* as she travailed; but here she is represented as “ a woman with child, crying, travailing in birth, and pained to be delivered,” and yet *not* delivered; referring to her state in the fourth century, as “ a woman with child;” to denote, that she had embraced, conceived, and brought, with great labour and tribulation, the word of God to a considerable degree of maturity, and influence in the world. And as “ a woman

* Chap. lxvi. 7.

† Acts, ii. 41.

‡ Ibid. 47.

“ crying,

“crying, travailing in birth, and pained to be delivered,” to signify, that as a pregnant woman often mistakes her reckoning, and *cries* to be delivered before her *full time*; so the church, now, as it were, upon the throne of power, and her enemies under her feet, and the word of God generally spread over a great part of the world, should conclude that her task was finished; that is, that she had arrived at such a degree of holiness and perfection, as entitled her to the promised redemption and delivery from the temptations and persecution of the pagan world; or, like the mistaken Thessalonian church, should be persuaded that “the day of Christ was at hand*,” and therefore, travailing in birth and pained, anxious for the coming of that blessed event, she should cry, or earnestly pray to God that “his kingdom might come, and his will be done on earth, as it is in heaven.” Farther, it was to signify, that, in these respects, she should, like a woman *mistaken* in the true time of her reckoning, be mistaken in the time of the end of her labour, in the propagation of the Gospel of Christ. This was really the case in the fourth century; for she had not then either temporally or spiritually carried it to its destined maturity; an event which, I apprehend, from the tenour of the Gospel, is not to take place, until “the Son of Man shall come *in the glory of his Father with the holy angels*†.” For she had neither extended it to all parts of the earth, nor had she arrived at that piety and sanctity of manners, as to be prepared to enjoy the beatitude of the kingdom of Christ§. As to the first, historians of that time inform us, that Constantine, after his conversion to the Christian church, finding his admonitory edict had not its intended effect in converting his people to Christianity, suppressed the heathen oracles and

* 2 Thess. ii. 1, 2, 3. † Rev. xix. per totum. § Ibid. xx. priests,

priests, seized upon their temples, and confiscated their revenues ; and that, through the artifices and intrigues of that apostate Julian, and other impediments, the church did not succeed in silencing the opposition of heathen idolatry, and christianizing the Roman empire, until the reign of Theodosius, about the beginning of the fifth century. Even then her temporal labour was not finished ; for there were many regions remote from the Roman dominions professing paganism, which remained to be converted : and therefore she continued “ travelling in birth,” or propagating the Gospel, until the beginning of the seventh century, when, and not before, she had extended the word of God to China, and the remotest parts of Asia in the East, and, in the West, to the most western shores. And as to her spiritual labour, history further informs us, that between the fifth and the seventh century, instead of following the plain and intelligible truths of the Gospel of Christ, she fell into schisms, strange, false, and mystical doctrines and abominable heresies, and at length into Mohamedan and Papal superstition ; so that she was no longer worthy, nor fit, to be farther trusted with the propagation of the word of God : and therefore it was now high time that she should be *delivered of it* ; that is, as we shall presently find, that she should *deliver up her trust to God*, from whom she had received it.

Ver. 3.—“ And there appeared another wonder in *heaven* ; and, behold, a *great red dragon*, having *seven heads* and *ten horns*, and *seven crowns* upon his head.”

Ver. 4.—“ And his *tail* drew the *third* part of the *stars* of heaven, and did cast them to the *earth* : and the dragon stood before the woman which was ready to be delivered,

“ ed, for to *destroy* her child as soon as it
“ was born.”

“ And there appeared another wonder in heaven;” that is, in the *church*; for the prophetic scene is still in the church. And it was a wonder not to be accounted for by human reason, that mankind, now knowing the will of God, and having, in the fourth century, experienced the ineffable benefits and blessings derived from the practical observance of his holy word, described by the historians of that age, such as a general cessation of all discord and war, attended by good faith, peace, brotherly love, and tranquillity, over a great part of the earth, should forsake its instructions, and return again to heathen idolatry, or, in the words of the apostle, like “ the
“ dog turned to his own vomit again, or the sow that
“ was washed, to wallowing in the mire* ;” and that Satan, that enemy of God and man, after he had been cast out, and deprived of his ministers and agents in the heathen world, should artfully introduce himself into the Christian church, and seduce it into the ignorance, darkness, and captivity of the church of Rome. This also was a great wonder. And yet that these wonderful events should come to pass, is foretold in the succeeding words of this verse. “ And, behold, a great red dragon,” says the prophet, “ having *seven* heads and *ten* horns, and *seven*
“ *crowns* upon his heads. And his *tail* drew a
“ third part of the *stars of heaven*, and did cast them
“ to the *earth*. And the dragon *stood* before the
“ woman which was ready to be delivered, for to
“ *devour* her child as soon as it was born.” Let us here pause a moment to consider, what minister of Satan, what evil power, did the prophet intend to designate by “ a great red dragon ?” Commentators

* 2 Peter, ii. 22.

in general have agreed, that it is a type of pagan and imperial Rome : but it appears to me, that this power by no means answers to the description, and if not, all their remarks on this verse must be erroneous. The “ dragon,” when the prophet saw it stand before the woman, had *seven* heads, that is, seven different *forms* of government ; but imperial Rome, whether pagan or Christian, never had more than *six*, namely, kings, consuls, dictators, decemvirs, military tribunes, and emperors ; and therefore could not be properly described, by a dragon having *seven* heads. Nor had she *ten kingdoms* converted and subjugated to her power through their faith in her idolatrous superstition ; and therefore could not be said to have *ten horns*. Nor had she “ a tail,” or *idolatrous superstition*, by which she had drawn “ a third part of the stars of heaven,” or of the Christian bishops *, into that superstition. But when we apply these several marks to Rome in her *Papal state*, she stands the exact prototype of the dragon thus typified : for she had now obtained from *Phocas*, that murdering and tyrannical emperor, a commission of universal bishop over the churches of Christ (A. D. 606), and thus became an independent ecclesiastical power, in a short time assuming a right to direct or ratify the elections of the western emperors. Now, and not before, she had “ seven heads,” or seven forms of government, the *Pope* making the *seventh*. She had now, and not before, “ ten horns,” or ten *independent kingdoms* devoted to her will. For she had no sooner obtained her commission as universal bishop, than she established her idolatrous superstition in the Pantheon at Rome (A. D. 607). From that time, every art, falsehood, and fraud, were made use of, to convert the independent kings and princes, who had

* Rev. i. 20.

conquered the western empire in the fifth and sixth centuries. By this politic measure, she not only directed their consciences, but commanded their arms, and made them the instruments of her power and grandeur. They were now “her horns.” She had also now “a tail *,” which, being the basest and filthiest part of an animal, is here used as a symbol for her foul superstition, which she had now firmly established. And she had now drawn “a third part of the stars of heaven, and cast them to the earth;” that is, all the Christian bishops and churches of the western, which was the third part of the Roman empire, into her idolatry. So complete were her wicked triumph and exaltation, that there remained scarcely a ray of the Gospel of Christ to be seen, and that only in a persecuted remnant, small indeed. From all which it is evident, that the prophet, by the “great dragon,” does not here refer to the *pagan* emperors, as former commentators have thought, but to the *Pope*; and that it was in the *seventh* century, and not before, that this “dragon stood before the woman, for to devour her child, as soon as it was born,” as we shall see in the next verse.

Ver. 5.—“And the woman brought forth a
 “*man* child, who was to rule all nations
 “with a *rod* of *iron*; and the child was
 “caught up to *heaven*, unto God, and to
 “his throne.”

The prophet continues to represent the *Church* under the metaphor of a woman with child. He had before shown, that she had been mistaken in her

* “And the Lord shall make thee the head, and not the tail.”
 Deut. xxviii. 13.—“The prophet that teacheth lies, he is the tail.” Isaiah, ix. 15.

reckoning, in the fourth century; he represents her as having come to her *full time*, and bringing forth “a *man child*.” I have endeavoured to prove, that this full time was in the seventh century. I shall, however, here add one argument more, to elucidate the same truth. The natural and full time of a woman, is when she has brought her child to a certain degree of maturity; after which she becomes unfit and no longer able to sustain and bear her burden, and is therefore *delivered of it*. This was exactly the case of the church in the seventh century. She had laboured during the course of six centuries, in propagating the Gospel of Christ. She had brought it to a certain degree of maturity, by proclaiming, and making it known in all parts of the earth; but by falling into false doctrines, and abominable heresies, altogether inconsistent with it, she had now become no longer fit or able to labour in the vineyard of Christ, and to carry the burden of a *farther* propagation of his Gospel, and therefore she is here represented as *delivered* from it.

And she “brought forth a *man child*.” It is certainly a question of the first importance to ascertain, what the prophet means by “a *man child*.” Bishop Newton, and others since his time, have considered it as a type of Constantine the Great, but without the least countenance from the text to warrant it. I will venture to assert, that there are no figures in the prophecies, which are not *natural and perfect*. To make a *woman with child, travailing in birth, and bringing forth*, a perfect figure, the child must be brought forth, and delivered out of the thing *typified*; but how they have contrived to bring this emperor forth, or to deliver the church of him as a woman brings forth, or is delivered of a child *out of herself*, I cannot imagine. Yet this is the plain meaning of the text. It is true, that she brought

over this emperor from paganism into herself, into her own faith, as she had brought over millions before; but she never brought him forth, nor was ever delivered of him as a woman is delivered of a child out of herself, because he never returned to pagan idolatry, but died a member, within the Christian pale. And would the text admit of that construction, it could not be a distinguishing mark of the child, and therefore a nugatory expression, rather tending to confound, than explain the true sense of it. Again, the child to be *brought forth* by the church, is not described as a *male* child or infant, but as a MAN CHILD; a child in a state of manhood at the time of its birth, to denote that it should be *strong* and *powerful*, and as essentially so when *born*, as it would ever be: a mark which will apply to no *temporal* prince, or *human* creature. To these arguments I shall add, that the great characteristic mark of this child is, that "he was to rule all nations with a *rod of iron*;" that is, as *iron*, in its natural state, is the most firm, *strong*, and *inflexible* of all metals, so this child was to rule, not some only, but *all nations*, with infinite power, and the most *perfect justice and righteousness*: a mark which cannot be rightly applied to Constantine, or any other temporal prince, as no such ever did, nor can it be supposed ever shall, rule over *all* nations, and much less with *perfect justice and righteousness*.

Seeing then that no temporal prince or human being, can answer to this prophetic type of a MAN CHILD, let us search the Scripture, the only source whence we can draw right information upon the subject: and as it will not be denied, that a woman must have previously conceived that, which she is to deliver up, let us inquire what it was, that was sown in, *received*, or conceived by the church, and with which she had laboured and travailed in birth;

birth; because it will lead to that of which she was to be delivered. Now these unerring oracles of truth tell us, it was the WORD OF GOD, or *Gospel of Christ*. Christ, in the parable of the sower, says, “the *seed*” “of the church is *the word of God**.” St. Paul tells the church of Thessalonica, “she had received” “(or conceived) *the word of God*, which (says he) “effectually worketh in you that believe†.” St. Peter, treating of the new birth, says it is produced not “of corruptible, but of incorruptible *seed*, by the “*word of God*, which liveth and abideth for ever‡;” that word which is the true Gospel of Christ, or spiritually Christ himself§; that word which the Psalmist tells us shall break the kings of the earth with a “*rod of iron*||;” and the prophet here, that word which “shall rule the nations with a *rod of iron*, as the vessels of the potter, easily broken to “pieces;” and which he here describes in the same manner.

But to leave prophetic allegory: it was that divine system of theology and morality, that sublime, unchangeable, and eternal fitness of things, founded in the wisdom and truth of an infinitely righteous and perfect God, *revealed to mankind through Jesus Christ*. Here then we have the *man* child, with which the woman was to travail in birth, and of which she was to be delivered; the child which “the dragon was to stand before the woman, for to “devour, as soon as it was born;” and the child “which was to be caught up to *heaven* unto God, “and to his throne.” How completely and remarkably do the events meet this interpretation! The church has laboured in propagating the word of God nearly six centuries, suffering many pangs and

* Luke, viii. 11.

§ John, i. 1.

† 1 Thess. ii. 13.

|| Psalm ii. 1. 9.

‡ 1 Pet. i. 23.

persecutions from the Jews and Romans; at length, in the seventh century, having fallen into divers abominable schisms, she became no longer fit or capable of discharging her trust, and supporting the labour of propagating the word of God, and therefore was *delivered* of it. It was now that the Pope, being clothed with the powers of universal bishop, and having firmly established his idolatry, “stood before” the church to “devour” the *word of God*. But although he was permitted to drive the church into the “*wildernefs*,” yet, as the prophet foretels, her child, the word of God, which she had brought forth into the world, was not destroyed, but “caught up unto God, and to his throne;” that is, it was taken under the especial protection of his almighty providence, and, notwithstanding all the exertions of the Pope, preserved in a “remnant” unto this day: that so, mindful of his everlasting covenant with Adam, Abraham, Isaac, and Jacob, and of his eternal purpose of restoring it to the church, through his blessed Son, he might in his own time* enable her to purify herself, to triumph over all her enemies, and to rest in peace and everlasting felicity in the kingdom of Christ, and bosom of her Redeemer. And accordingly we know from history, that through the merciful providence of God there has been a “remnant” of the church (though small indeed, compared with the numbers of which she consisted in the fourth century), who have never ceased to bear faithful testimony to the word of God; notwithstanding all the tricks, forgeries, frauds, and persecutions of the church of Rome, even unto death.

Ver. 6.—“And the woman fled into the
 “ *wildernefs*, where she hath a place prepared
 “ of God, that they should *feed her one thousand*
 “ *two hundred and threescore days.*”

* Rev. xiv. 6.

Before the Gospel dispensation, the heathen world, having fallen from the righteous instructions of Noah into pagan darkness, had no light to direct reason, thus perverted, back to the practice of virtue and religion. Mankind had lost all idea of the true God; and therefore had lived in a blind slavery to the unrestrained gratification of their pride, ambition, and lusts, and of course in a dreadful state of perpetual quarrel, discord, and war. Hence arose the four great empires, the Babylonian, Persian, Grecian, and Roman; which were reared in blood, and perished in their turns by their own perfidy and *wickedness*. After the revelation of the will and word of God through his blessed Son, pagan darkness, sin, and misery, fell before it in proportion to its success, and spread in the world. In the fourth century “the fear and love of God, and obedience to his “holy word,” became propagated by the church in most parts of the earth; and the excellence and divine operation of it in the hearts of men, became clearly demonstrated. Good faith, peace, and concord prevailed among the nations, and war was comparatively unknown. Of the peaceful and happy state of mankind in that age, historians of the day speak in strains of triumph and joy. The emperor Constantine, to commemorate it, struck a medal with his name on one side, and on the reverse, *Beata tranquillitas*, “the age of “blessed tranquillity;” and in one of his epistles to the churches he says, “The great power of God is “now manifest *to all*.” Lactantius describes it as an age, “in which tranquillity was restored through- “out the world; the desired light became resplen- “dent, and God had wiped away the tears * of the “afflicted.” And Eusebius, in his Ecclesiastical History, speaks of it in the following words of the Psalmist: “Come hither, and behold the works of the

* Rev. xxi. 4.

“ Lord, what wonders he hath wrought in the earth :
 “ he maketh *war to cease* unto the *ends of the earth* ;
 “ he breaketh the bow and cutteth the spear asunder ;
 “ he burneth the chariot in the fire*.” Thus God has mercifully been pleased not only to reveal his will to mankind, but to carry demonstration to their own experience, to their very feelings, of the comfortable effects of submission and obedience. This event the prophet foretold under the sixth seal 200 years before it took place ; and here he predicts, that the church of Christ, now embracing within its pale the greater part of mankind, should at a future time, in despite of reason, and the evidence of their own experience, depart from the word of God, and fly into the wilderness ; “ and the woman fled into “ the *wilderness*,” meaning, that the church would fall from this happy state, into Mohamedan sensuality, and Papal idolatry.

I have been led to this construction of the word *wilderness*, because in its literal sense it is a place of disorder, confusion, and darkness, having no path to direct a traveller to his home (and therefore is a proper figure to denote an apostacy from the Gospel of Christ, replete with false doctrines and mystical errors ; which tend to bewilder and mislead mankind from the path of truth into darkness and sin) ; because I find it in the Scripture made use of as a figure, to denote the polytheism and idolatry of the heathen world ; and because it stands confirmed by the events themselves. For it is well known, that in the fifth and sixth centuries, the church gradually departed from the true apostolic faith, into a variety of false doctrines and schisms, and thus became prepared to step into the

* Psalm xli. 8, 9.

inares which Satan meditated for her, through his instruments Mohamed and the Pope; and that in the seventh, the church being now divided into the eastern and western, she fled precipitately; or, in a very short period, fell in the East into Mohamedan, and in the West into Papal apostacy; insomuch that the pure Gospel of Christ was scarcely to be found in either hemisphere, and that only in a small remnant. In this "*wildernefs*" of falsehood, fraud, and error, she remained to the time of the Reformation, when she began to make feeble struggles to obtain the light which might enable her, like the prodigal son, to return to her father's house. It is also said in the text, that she fled, "where she hath a place prepared of "God;" ordained by God for her punishment, repentance, and purification; where she should be "fed," on bread and water, as it were, or, as it is otherwise expressed *, "prophecy in sackcloth, one thousand "two hundred and threescore days." Now if we date the flight of the woman, from the rise of the Mohamedan and Papal superstition, in the beginning of the seventh century, which their histories clearly prove is the true time (notwithstanding commentators have puzzled themselves so much on the subject), we have, in a manner, seen the events predicted in this verse evidently fulfilled. For it was in the year 606, that Mohamed in the East, and the Pope in the West, established their apostacies, and began to convert the church to their doctrines: and before the end of that century their superstitions became the predominant religion; and the church, a small remnant excepted, was converted either to Mohamedanism or Popery, and has continued, in a great measure, in that dreadful state of ignorance and darkness, more than 1200 synchronic years.

* Chap. xi. 3.

From all the preceding facts, which are well supported by history, it appears evident, that the prophet does not refer either to pagan or imperial Rome by the “dragon.” To which I add, that the period of 1260 days here mentioned for the continuance of the church of Christ in its wilderness state, is the same in which the “two witnesses of God” (another type of the church) were to prophesy in “sackcloth” 1260 days*, and the same time is limited for the continuance of the power of the Pope, and the captivity of the church, “namely, forty and two months†,” and the same time, for his “treading the holy city (or the church of Christ) under foot forty and two months.” All which prophetic descriptions of periods severally amount to 1260 years, and cannot, without great violence to the texts, be applied to any other events, but those of the continuance of the power of Mohamed and the Pope, and their depredation of the church.

Ver. 7.—“And there was war in *heaven*;
 “*Michael* and his angels fought against the
 “dragon, and the *dragon* fought, and his
 “angels;”

8.—“And *prevailed not*: neither was their
 “place found any more in *heaven*.”

When we set out wrong in the beginning, it often happens that we commit one error after another; and the farther we proceed, we are the more distant from the truth. Thus commentators upon these verses, having before ascribed the dragon to the persecuting *pagan emperors*, here refer the battle between *Michael* and the *dragon* to a war between them and the church. In support of this reference no reason is assigned, because there was none to offer. History

* Rev. xi. 3.

† Ibid. xiii. 5. 10.

gives an account of the heathen persecutions, in all which the church was entirely *passive*, and suffered millions of its members to be destroyed, rather than forsake the Gospel of Christ; but none of any *war* or *resistance* made by the church, it being at that time a fundamental article of her creed, that all violence was unlawful. And had there been such war, the contest must have been unequal indeed! The heathen emperors having all the power, and the church only the weapons of truth to oppose them, of course the issue must have been very different from that here mentioned by the prophet, that “the dragon and his angels prevailed not.” Besides, the prophet here tells us that this “war was in *heaven*,” that is, in the *church*, or between powers professing Christianity, and therefore could not be between the church and the *heathen* emperors. The truth is, that the prophet here refers to and foretels the REFORMATION, that great and blessed contest and war between the Protestants, a remnant of the church of Christ, and the church of Rome; in which the former (after a long series indeed of wars, both with the pen and with arms) emancipated herself from the ignorance and darkness of Papal idolatry by the Diet at Augsberg, A. D. 1555, and by the treaty of Westphalia, A. D. 1648. These wars the prophet represents as being “in heaven,” or in the *church*, to point out that the parties would originally be of the same church, professing Christianity, as they really were. These he figuratively describes by “Michael,” formerly the tutelary saint of the Jewish church, but now of the re-forming church of Christ, “and his angels,” on the one part, to represent that original and truly great reformer WICKLIFF (who sowed the seeds of the reformation so early as in the fourteenth century), “and his followers; and by the dragon and “his angels,” the Pope of Rome, and his adherents, on the other.

Having

Having thus described the parties, he farther tells us they should fight; “and the dragon and his angels fought, and prevailed not.” Now, whoever is acquainted with history must perceive, that the war here predicted did take place, and that the Pope has made several attempts by open violence, not to dwell upon other means, such as his frauds and inquisitorial cruelties, to crush the reformers. He will find, that it was in the sixteenth century, that the Pope, aided by all the powers of the Emperor of Germany, made a great effort to obtain his end, and that Maurice of Saxony stopped his career, and compelled him to make the religious peace at the Diet at Augsburg; and that he made another attempt of the same kind, assisted by the same power, in the next century; when Adolphus King of Sweden, after a long-continued war, compelled him to make the treaty of Westphalia. And thus “the dragon and his angels prevailed not:” they did not succeed in crushing the Reformation; which, in a wonderful manner, has been growing into strength and power ever since, notwithstanding some ineffectual attempts to prevent it; while at the same time the power and influence of the church of Rome have been declining, until it is reduced to a shadow. “Neither was the place of the dragon and his angels found any more in heaven,” in the *reformed* church; for the reformers separated themselves from the apostate church, by protesting against its doctrines. They abjured the church of Rome, and the Roman church anathematized them. From this epoch we shall find that the prophet considers the church of Christ as divided into two *separate bodies*: one party reformed, and therefore under the divine protection; and the other, as remaining in its corrupted state, under the influence of the church of Rome.

Ver.

Ver. 9.—“ And the *great dragon was cast out*, that old serpent called the Devil, and Satan, the deceiver of the whole world : he was cast out into the *earth*, and *his angels were cast out with him.*”

It is evident from the preceding verse, that Satan, the enemy of God and man, was cast out of the church at the time of the Reformation ; but it does not seem so clear at first view of the text, to what *place*, or among what *description of mankind*, his art and cunning induced him to resort, in order farther to prosecute his plan, of deceiving and destroying the human race. Perhaps a summary of his history may assist in solving the difficulty. He was first “ cast out” of Paradise (that original scene of his fraud and deception), for seducing our first parents, and retired among their posterity ; over whom he reigned until he had betrayed them into such extreme sin and wickedness, that “ every imagination of the thoughts of their hearts was *only evil continually** ;” which induced God to destroy them by the flood†. Being again “ cast out,” he ascended from the bottomless pit among the sons of Noah, and seduced them into polytheism, prevailing on them to believe, that any thing and every thing they should think proper to adopt, was God. Here again foiled and “ cast out,” by the prevalence of the word of God over the heathen world, he secretly crept into the bosom of the church ; which having divided and distracted, he led it into Mohamedan sensuality and wickedness, and into Papal idolatry and lust. And here we are told, that he should again be “ cast out” from thence by the Reformation. Now, among what class of mankind could he hope to find agents, to assist him in his plan of drawing

* Gen. vi. 5.

† Ibid. vii. viii. per tot.

mankind

mankind into *perdition*? He could not return to the antediluvian world, for that was no more; nor to the heathen world, for he had made there a complete experiment with his tricks and frauds without success; nor to the Mohamedan church, for his opiates had entirely enervated and lulled them into a state of filthy sensuality and stupor; nor to the church of Rome, for her Jesuits having been banished and dispersed, her Inquisition suppressed, her fire and faggot extinguished, and her people immersed in sensual indolence and abominable vice, she was no longer an active and fit instrument for his purpose. Where then could he be “cast out,” but among that reprobate class of mankind described by St. Jude, as “the mockers *in the last time*, who
 “should walk after their own ungodly lusts* ; who
 “should separate themselves (from all religion),
 “sensual, not having the spirit† ; ungodly
 “men, who turn the word of God into lascivious-
 “ness, denying the only Lord God, and our Lord
 “Jesus Christ‡ ;” who, according to St. Paul,
 “persuade themselves they can live without God in
 “the world§ ;” and therefore believe, that *there is no God*. Among this class of men Satan was “cast,” as we are told by the prophet. “He was cast into the
 “*earth*, and his angels with him ;” into a country of people full of irreligion, impiety, and darkness||, whose hearts being hardened and dark like the earth, an opake body, solid, impenetrable, and incapable of receiving light from the sun, that great luminary of the temporal world, were incapable of receiving the light of the spiritual world, the word of God, the “sun of righteousness.” This country was FRANCE; for no other country upon

* Ver. 18.

† Ibid. 19.

‡ Ibid. 4.

§ Eph. ii. 12.

|| Rev. xvi. 10.

earth so completely, so perfectly fulfils this figurative description. Ever since the Reformation, while other nations have been improving in moderation in respect to the true church of Christ, in religion, morality, and public faith, FRANCE has been increasing in pride and ambition; aspiring to obtain universal monarchy by public perfidy, holding no treaties to be binding longer than she wanted the power of violating them with impunity; living in extravagance and dissipation, having a most magnificent court, and leading men into every sensual passion, into every kind of incontinence, irreligion, and impiety. Here, according to the text, Satan and his angels were “cast:” here he took his stand; and here he laid his plan of farther persecuting the church, and of leading mankind into perdition. But what artifice, what fraud, what scheme was now left untried which promised success? He had led our first parents to believe that they should be “as gods*,” he had betrayed the antediluvian world, a single family excepted, into such a state of *corruption* and *wickedness*, as led to their destruction†. He had seduced the posterity of Noah into *polytheism*. He had betrayed the church of Christ, and indeed the Christian world, into *Mohamedan* and *Papal* darkness, which in a manner excluded the true word of God from the hearts of men. But being defeated in all these infernal projects, what then remained so promising of success, as a scheme of leading men into *atheism*, or a belief that *there is no God*, no future state of rewards and punishments; and that death is only an eternal sleep of the soul? This was a doctrine more artful, deep, and fascinating to the fallible reason of man, than any he had before invented. It opened at once an unlimited field for the utmost gratifica-

* Gen. iii. 5.

† Ibid. vii. viii.

tion of the worst passions, and the perpetration of every sin with impunity. It released them from the incessant reproofs of right reason, the dreadful remorse of a never-dying conscience in this world, and from all fear of punishment in a future life. Nor has he been idle in his work, since the Reformation. He has converted, or, as his instruments call it, *fraternized* the nation of France, consisting of 25,000,000 of people (a few pious Christians excepted), and millions upon millions of other countries into his infernal project; and he has in the four quarters of the globe his emissaries and agents at this moment, poisoning mankind with atheism and anarchy. But, fool! that God, whose existence you deny, and whose holy word you have treated with ridicule and contempt, and who has defeated all your former schemes, shall say to you, “Hitherto shalt thou come, but no further; and here thy proud waves (of wickedness) shall be stayed*.”

Ver. 10.—“And I heard a *loud voice*,
 “saying in *heaven*, Now is come salvation,
 “and the *kingdom of our God*, and the
 “*power of his Christ*; for the accuser of our
 “brethren is *cast down*, which accused them
 “before our God day and night.”

The prophet having foretold the Reformation, here represents, by “a loud voice in heaven,” the great joy of the church, upon that great and blessed event. And where was the real Christian, whose heart was not made joyful by the Diet at Augsberg, and the treaty of Westphalia, by which religious liberty became established, and the Gospel of Christ in a manner released from Papal captivity and darkness? And is there not great reason to believe, from the tenor of the Scripture, and preceding events,

* Job, xxxviii. 11.

that the Reformation is the prelude to the kingdom of God, and the power of his Christ “upon earth ;
 “ inasmuch as Satan, the accuser (seducer) of the
 “ brethren, is cast *down* ; which accused (seduced)
 “ them before (or in the presence, or by the per-
 “ mission of) their God, day and night.”

From this construction of the verse, which I humbly apprehend is the true one, it is evident that the prophet could not mean, by the war between *Michael* and the *dragon*, the contest between the church and the persecuting *pagan* emperors ; because he had foretold, that after they should be no more, she should be persecuted by the barbarian nations, and afterwards led by Satan into Mohamedan and Papal captivity, all of which has since come to pass ; and therefore she could not rejoice and say with propriety, upon her deliverance from *pagan* persecutions, “ *Now* is come the kingdom of our God, and the power of his Christ :” for they were not come, nor had begun to come. But she could say it at the time of the Reformation, if that great event was the prelude to her perfect reformation, and preparation for the kingdom of Christ. Nor could she say that *Satan*, the accuser of the brethren, was cast *down*, unless his power had received so mortal a wound, that he should not be able hereafter to persecute her but for a “ short
 “ time,” and so as not to stop the progress of her final reformation : a truth which we shall presently find was also foretold.

Ver. 11.—“ And they overcame him (Satan)
 “ by the *blood of the Lamb*, and by the word
 “ of their *testimony* ; and they loved not their
 “ *lives unto the death.*”

Here the prophet concludes his prediction of the Reformation, and informs us, that it should not be obtained so much by temporal force as by a faith in Jesus Christ, or the power of the truth and word of God: “And they (the reformers) overcame him” (Satan, or his temporal instrument, the Pope) “by the blood of the Lamb;” that is, by their faith in the death, resurrection, and ascension of the immaculate Son of God; and by their “testimony,” or by the eternal truths of the word of God, to which, in their doctrines, they bore witness. “And they loved not their lives unto *the* death;” evidently alluding to those dreadful martyrdoms which were suffered by the *first* reformers; it applying not to those pious Christians who were *lately* most barbarously murdered, because they would not abjure Christ, and deny the existence of a God.

Ver. 12.—“Therefore rejoice, *ye heavens*,
 “and ye that dwell therein. Woe to the in-
 “habiters of the *earth*, and of the *sea*: for the
 “devil is come *down* upon you, having *great*
 “wrath, because he knoweth he hath but a
 “short time.”

Here I presume the prophet foresees, that in the beginning of their Reformation, the reformers would not be *unanimous* in their interpretation of the word of God, but divide into different churches; for it is not unworthy of remark, that, in every instance before that event, he describes the church by the word “heaven,” in the *singular* number, but here he makes use of the plural, “rejoice ye heavens;” and yet he makes no distinction between those who, incited by the love and fear of God, and faith in Christ, opposed and fled from Papal superstition and oppression. But as it will not admit of a
 I doubt,

doubt, that those who excel in the right interpretation of the word of God, and act accordingly, are the best reformists, and the best Christians; and as, in all probability, the church of Christ must become *unanimous* in its faith, and form *one righteous body*, before she can be fully reformed, before she can be “arrayed in *fine linen, clean and white*, “which is the righteousness of saints* ;” or before she shall have “made herself ready” for the “marriage of the Lamb,” or the kingdom of Christ†; is it not much to be lamented, that the reformed churches should be in perpetual quarrel and variance with one another respecting the most plain, and intelligible, and perfect system of theology and righteousness? and, instead of adopting some measures to reconcile the different subjects of their controversy (which have little to do with the *essential* principles of the Gospel), they are continually widening the breach? Should one of the churches, perceiving the advantage given to the infidel, and the impediments to a perfect reformation, occasioned by those different opinions in matters of Christian faith, come forward with a plan for ascertaining and settling the plain and essential truths of the Gospel of Christ, and thereby unite the several churches *into one body*, what energy would it not give to the Reformation, and what honour and glory would be derived from the accomplishment of it! But perhaps the time is not yet come: and it is certainly the duty of every Christian to say always, and upon every occasion, “O God! thy “holy will be done!”

But to return to the text. The prophet, having foretold the beginning of the Reformation, proceeds to the events which were to follow it; in which he

* Rev. xix. 8.

† Ibid. ver. 7:

gives the churches reason to believe, that they should be such as to afford them abundant cause of joy : “ Rejoice ye heavens (ye churches), and them that dwell therein : ” and then he denounces this woe upon their enemies and former oppressors : “ Woe to the inhabitants of the *earth* and of the *sea*. ” Here an important question presents itself. What nation or people did the prophet allude to by “ the inhabitants of the *earth* and of the *sea* ? ” I find the word *earth* figuratively used to denote the *wicked* in general * ; wicked and *ungodly* oppressors † ; the nation of the Jews in its *wicked and abandoned* state, by Jeremiah and Christ himself ‡ ; and the beast of the *earth*, to denote *atheistical* France, by the prophet in this book § . And I have shown before, that the *earth*, being an opaque body, having no light of its own, and incapable of receiving light when cast upon it, is a beautiful symbol of an *atheistical* power. And further, a “ beast rising up out of the sea ||, ” is the type of the church of Rome. In the last sentiment all Protestant commentators agree. Hence I am led to conclude, that the prophet, by the *inhabitants* of the *earth*, describes REVOLUTIONARY and ATHEISTICAL FRANCE ; and by those of the *sea*, the CHURCH of ROME, and all who adhere to her superstitious idolatry, whether in France, Germany, or Italy. Recent events fully justify this construction, and clearly fulfil the meaning of the prophet thus explained. We have lately seen these countries afflicted with woes, which no language can describe : we have seen, as the text expresses it, “ the devil come down unto them ; ” and, through his terrible instrument and agent, the *atheistical* power of France, overwhelming them with misery and desolation. This political monster, foretold by Daniel, under the type

* Isaiah, xi. 4.

† Ps. x. 18. xlv. 6.

‡ Jerem. xxv. 29, 30. Matth. xxiv. 30.

§ Chap. xiii. 11.

|| Rev. xiii. 1.

of the little horn *; by the prophet, under that of a “beast ascending out of the bottomless pit †,” and that of the beast of the earth ‡; and by St. Paul, under that of “the man of sin §;” we have seen, I say, this “son of perdition” reared by the devil out of insurrection, treason, and rebellion, and supported by deception, rapine, massacres, and legalized murders, until he has made France the theatre of horror and blood; until he has made war upon Germany, Spain, Portugal, Italy, and every Roman Catholic country, carrying havoc and destruction wherever he trod. And what is yet more dreadful, because more injurious to mankind, and therefore a favourite point in the diabolical project, until he has scattered the firebrands of atheism and anarchy over those devoted countries. And he has done all this, in strict verification of the text, “in great wrath,” or with many threats and indications of vengeance, “knowing that he hath but a short time” allowed, by a God of infinite mercy, to perfect his meditated mischief.

Ver. 13—“And when the dragon saw that he was cast out into the *earth*, he persecuted the woman, which brought forth the man child.”

And when Satan found that all his former schemes had failed, and nothing was left but to lead mankind to believe that there was no God, or into atheism, he industriously set about it. But knowing that the church, or those that believed in God and his Christ (of which description of people, there can be no doubt, there were many Roman Catholics, as well as Protestants, in France, who, rejecting the idola-

* Dan. vii. 8.

† Rev. xi. 7.

‡ Ibid. xiii. 11.

§ 2 Thess. ii. 3.

trous and blasphemous parts of the Papal creed, had led moral and pious lives), he determined to destroy them. And no means were left uneffayed, to accomplish that purpose, by the republic. To the persecution of these people, as members of the church, the prophet refers, when he says, “the dragon persecuted the woman, which brought forth the man child.” For it is well known, that the French revolution was brought about by the *atheistical* part of the nation, and that it was no sooner formed into a system of government, than it publicly announced that *there was no God, but reason*; as publicly abjured *the Son of God as an impostor*; asserted that *death was only the eternal sleep of the soul*, and made use of every artifice, delusive falsehood, fraud, and tempting promise, to prevail on the nation to adopt those positions as their creed, and rule of the public faith; but, failing of success, it established the *civil constitution of the clergy*, with intent to separate and distinguish the new converts to *atheism*, from the professors of *Christianity*. This line of distinction being made, all persons within the power of the republic, who dared to profess a belief in God and Jesus Christ, or even to mention their names with veneration or respect, were put to death as *fanatics*, excepting those who saved their lives by a precipitate flight to the neighbouring nations. And thus the “woman was persecuted” through her members resident in France; a persecution more severe and dreadful, the time of its duration considered, than any she had before suffered from pagan Rome. Many tens of thousands of innocent and pious Christians, who would not forsake their trust in God and his blessed Son, and embrace the doctrines of atheism, were massacred without trial, without evidence, or the least notice of their fate; and it was a persecution so general throughout France, that this period of the revolution,

volution is described by her own historians as ‘*the reign of terror and of death*,’ and the country as *one great tomb*.

Ver. 14.—“And to the woman were given *two wings of a great eagle*, that she might fly into the wilderness, into her place, where she is nourished for *a time and times, and half a time*, from the face of the serpent.”

Here the woman is again the symbol for the pious part of the French nation, who fled from atheistical persecution. To these were “given the wings of a great eagle,” the most rapid and swift of all birds, to denote the suddenness of their danger, and the rapidity of their flight. For the massacres were so very quick in succession, that these unhappy people had no time to remove their property, which was afterwards confiscated. Many of them fled penniless, and have been since supported by public or private charity. By the same figure God himself describes the hasty flight of the Israelites from Egypt, when pursued by the wrath and vengeance of Pharaoh: “Ye have seen what I did unto the Egyptians, and how I bare you upon *eagles wings*, and brought you unto myself*,” and their flight was, as it were, into the *wilderness*,” for they fled to countries where they were utter strangers, without a place of residence, without property, without friends, and where they were *bewildered*, not knowing what step to take towards their safety or preservation: and yet they fled “into their place;” because it was the place where the mercies of Providence had prepared the hearts of men to “nourish them for a time and times, and half a time,” that is, during **THREE YEARS** and an **HALF**, from the face of the serpent, from

* Exod. xix. 4.

the horrid and bloody measures by which the professors of Christianity, who remained in France, were soon after inhumanly massacred.

In ascertaining the *time* in which “the woman” was to be nourished in the wilderness,” I have followed the prophet Daniel, when interpreting Nebuchadnezzar’s dream: he there uses the word *TIME* to signify *one year*; “and *seven times* shall pass over thee *,” meaning, that the period of his insanity should be *seven years*. How wonderfully have the events, foretold in this verse, been fulfilled by the revolutionary power of France! Had the Convention seen the verse before them, and studied to fulfil the events predicted, they could not have done it more accurately. They have persecuted the woman, or the *church of Christ*, either by driving suddenly into exile, or murdering every person in France, who dared to profess a belief in God and Jesus Christ. The exiles and refugees have fled into strange countries, or *wildernesses* to them. They have fled “into their place,” where they have been charitably and hospitably received and nourished: and yet, after this persecution, the Convention passed a decree, not only tolerating the Christian, but all religions. Many of the exiled and refugee clergy, and others, have returned to France, under the protection of that decree, to the practice of their religious duties: and the period between the execution of the decree for the banishment of the clergy, and the decree of toleration, was exactly a “*time, times, and half a time*,” or *THREE YEARS AND AN HALF*; during which they had been nourished, from “the face of the dragon,” or the persecution of the Convention.

* Chap. iv. 25. 32.

Ver. 15.—“ And the serpent cast out of his
 “ mouth *water as a flood*, after the woman,
 “ that he might cause her to be *carried away*
 “ of the flood.”

It has been shown that the devil has come into France “ *with great wrath*,” determined to destroy the Christian religion; and that the professors of Christianity have fled into the wilderness, or the neighbouring countries, for safety. It cannot be supposed that his “wrath” was abated by the escape of many Christians, whom he had devoted to destruction, and the asylum afforded them by foreign nations. The text asserts the contrary; and the conduct of the dragon, or his agent the Convention, has confirmed it; for, not satiated with the blood of tens of thousands of innocent and unoffending Christians, who had not been able to fly from his wrath, he left no measure untried to get them within his all-devouring jaws. “He cast out of his mouth water
 “ after them, as a flood, that he might cause her to
 “ be carried away of the flood.” He remonstrated against the asylum afforded to them; demanded that they should be given up, and threatening vengeance, at length declared war against the nations who were protecting them “from his face,” or his power. But his threats and his wars have been in vain: like water spilt upon a stone, or a flood raging over a bed of rocks, they have made no impression. The nations have continued their hospitable care of them, agreeably to the prophecy in the next verse.

Ver. 16.—“ And the earth *helped* the woman;
 “ man; and the earth opened her mouth, and
 “ *swallowed up the flood*, which the dragon
 “ cast out of his mouth.”

It

It was to *England* and *Germany*, but principally to the latter, that the professors of Christianity fled from the persecutors of the republic. Coblentz was the most convenient door of escape. Thither they resorted in great numbers, and passed to the different states of that country. The *apostate* empire, Germany, typified by the word *earth*, cordially received and protected them, and, in her turn, “opened her mouth,” and declared war against the dragon, or France. And although she has carried it on with variable and inferior success to her enemy, yet she has so far distinguished herself as precisely to fulfil the fact here foretold. She has, by a long, firm, and virtuous perseverance in the war, induced France to make a peace, without delivering up the proscribed and attainted Christians, whom the dragon had so loudly demanded, and determined in his wrath to devour.

Ver. 17.—“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.”

The prophet now passes from the peace, lately made between France and Germany, to the great event that should succeed: namely, the continuation of the war with *Great Britain*: for he describes the country, against which the dragon was to go to make war, by “the remnant of the seed of the woman;” meaning that nation, or associated body of Christians, who, notwithstanding the artifices, frauds, and persecutions of Papal idolatry, the delusive promises, and captivating doctrines of French atheism, should, at the very time of the event, have best preserved the knowledge and fear of God, and their faith in Christ. Taking the text in this light (and I apprehend it can be taken in no other), it can, with

with propriety, be applied to no other nation but GREAT BRITAIN. It was BRITAIN that gave to the world a WICLIFF, that great and unwearied reformer and opposer of the church of Rome. It was through the labours and doctrines of this great and good man, the Gospel of Christ was rescued from Papal superstition, and settled in England, Bohemia, and other parts of Germany. It was GREAT BRITAIN where the reformed religion became first established, as the *national* religion. It has been GREAT BRITAIN which has been its chief pillar and support, by aiding, on many occasions, the reformed churches, against the bloody persecutions of the church of Rome. It is GREAT BRITAIN that has made the firmest and noblest stand against the poisonous inundations of French atheism; and, in a good degree, under the merciful providence of God, stopped the rapidity of its progress over the world. And, moreover, there is reason to hope, upon a comparison with the state of other nations, that, in GREAT BRITAIN, “the commandments of God” are better “kept,” and “the testimony of Jesus” better observed, than in any other country whatever. The dragon, then, being the type of FRANCE, and “the remnant” “of the seed of the church,” GREAT BRITAIN, how completely do the facts, of which we have been, as it were, spectators, verify the prophecy? We have seen France declaring war against all the powers in Europe, within her reach. She has attacked GREAT BRITAIN, and carried destruction and conquest into the Netherlands, Holland, Germany, Switzerland, over the Alps into the heart of Italy, and over the Pyrennees into Spain and Portugal; subjugating a great part of them to her power, or granting to them peace, on terms *inconsistent with their interests, their safety, and their honour*; that she may, at her pleasure, hereafter, reduce them, with her amazing acquisition of strength, to her absolute tyranny. And
this,

this, it is evident, she has artfully done, that she might bend her whole force against GREAT BRITAIN alone. This she has also done, according to the text, “in great wrath,” if we may give credit to the evidence of her own declarations and actions. In her great rage and fury she has denounced vengeance and utter destruction to GREAT BRITAIN, for the virtuous and powerful opposition made to her atheistical blasphemy and anarchy, and their all-destructive consequences. Her raving and wrathful denunciations have been in the language of the Romans, when resolved upon the annihilation of Carthage, her rival in power: “*Delenda est Carthago*” was their language, and it has often been repeated in her supreme councils; meaning, that GREAT BRITAIN shall fall, and the name of it be erased from the church of the world for ever. In direct pursuance of these menaces, and to ensure that success, which would gratify her unprovoked malice and ambition, she had no sooner made peace with Germany, than, by her secret intrigues, she drew into her plan that powerful madman Paul, the emperor of Russia, and the kings of Sweden, Denmark, and Prussia, all meditating the destruction of this happy island: and she is, at this moment, while I am relating the fact, drawing her armies to the sea-coast, determined to execute her wicked design. But, merciful God, “who is, and who was, and who is “to come, the Almighty*,” the wisdom of this world is foolishness with thee: thou takest the wise in their own craftiness†; and, by one small stroke of thy omnipotence, in the death of the Emperor of Russia, “thou hast turned their councils into “foolishness,” compelled them to recede from the powerful confederacy, and to leave the dragon alone to go “to war with the remnant of the seed of thy

* Rev. i. 8.

† Job, v. 13.

“church”

“church.” Thou hast hitherto supported that remnant in this great contest, for the preservation of thy holy word, from apostate and atheistical darkness. Thou hast often delivered them when they thought there was none to deliver; in many instances hast enabled them to defeat the wicked designs, and to triumph over this wrathful enemy: and hast now, through the wisdom of their councils, prepared them to meet him without fear or dismay. O, forsake them not; but continue to direct their councils by thy *wisdom*, to give strength to their arms by thy *power*, to lead them in the day of battle, that they may ascribe the victory to thee ALONE, and GIVE TO THEE ALL THE GLORY. And, above all, may they be deeply impressed with a sense of thy infinite power, goodness, and mercy, sincerely repent of their sins, “keep thy holy commandments, and hold fast the testimony of Jesus” in spirit and in truth; for in that case, thou hast promised that thou wilt “abundantly pardon,” wilt “never leave them, nor forsake them;” and thy word is “yea, and amen, for ever*.”

THIRTEENTH CHAPTER OF THE REVELATION.

On the “Beast of the Earth,” or the particular History of the “Beast of the bottomless Pit.”

AND I stood upon the sand of the sea, and saw *a beast rise up out of the sea*, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet

of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power and his seat and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

* This was written before the preliminaries of peace.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast, who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast

before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men;

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image of the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no name might buy or sell, save he that had the mark or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

WE

WE have seen that the prophet, in the two last chapters, has only traced out the great lines of the history of the *western* part of the church, and of its two great enemies, the *Pope* and the *revolutionary republic* of France, and briefly introduced their characters into his general history. He has not descended to a particular detail of their actions and conduct, nor to the particular measures by which the former was to “tread the holy city under foot 1260 years;” nor by which the latter was to “KILL the two witnesses of God, during the space of three years and an half:” and therefore we shall find that he proceeds in this chapter, in strict chronological order, to the *particular measures and circumstances* of their conduct.

He begins with those of the church of Rome, under the figure of “a beast rising out of the sea;” and employs the first ten verses in foretelling and describing the beast which he saw rise up, and whence she derived her power*: the obedience and adoration which men should pay to her†; her idolatry‡, her blasphemy§, her dreadful and extensive persecutions of the word of God in the church of Christ||, the duration of her power, and depression of the church¶, her captivity and fall**. Here we have a complete history of the western church, so far as she was concerned with and oppressed by the church of Rome. Upon this part of her history I shall not, however, enlarge, because many of the signs are predictive of events which have been fulfilled, in *ages past*; and my design is to confine my remarks as much as possible to those which relate, as I have already in-

* Ver. 1, 2.

|| Ver. 7, 8.

† Ver. 3.

¶ Ver. 5.

‡ Ver. 4.

§ Ver. 5, 6.

** Ver. 10.

formed the reader, to the *present times*. Besides, this part of the chapter has been fully interpreted and applied to the events described, by many commentators (particularly by the learned Bishop Newton), who all agree that it contains the prophetic history of the *Papal* depression of the church. To their dissertations I shall then take the liberty of referring the reader, and hasten to the consideration of the *latter* part of the chapter, which I apprehend contains the particular history of the *revolutionary power* of *France*, or “the beast ascending out of the bottomless pit,” briefly alluded to in the eleventh chapter.

In turning to this part of the chapter, I have first to observe, that it is not unusual with the prophets to describe the same power by several different signs, expressive of some essential and peculiar quality belonging to it. The evil spirit is called, “the devil,” “Satan,” “the accuser of the brethren,” “the dragon, that old serpent which deceiveth the whole world;” Mohamed, “a star falling from heaven,” “an angel of the bottomless pit,” and “Abaddon the destroyer:” and the church of Rome is designated by “the court which is without the temple given to the Gentiles,” and “the beast rising up out of the sea.” So here the prophet represents the power which he had before * mentioned under the figure of “a beast ascending out of the *bottomless pit*,” by “a beast rising up out of the *earth*,” both descriptive of its essential qualities, and tending to show, that it should be, of all powers which had ever been and ever shall be upon earth, *the most abandoned, wicked, and mischievous*.

From this general view of the eleventh, twelfth, and thirteenth chapters, consisting of the events of the “*lit-*

* Chap. xi. 7.

“*the book*,” and containing the prophetic history of the western church. I have been led, with reluctance, and not without fear of being myself mistaken, to differ from all former Protestant commentators, who have represented “the beast of the bottomless pit,” and the “beast of the earth,” as several types of the *church of Rome*: I, on the contrary, conceive that the several names and marks of the latter unite, with wonderful accuracy and harmony, in describing a very different enemy of the church of Christ; even the same described by Daniel* under the type of “*the little horn*,” by St. Paul†, under the emphatical signs of “*the man of sin, the son of perdition, that wicked, and the mystery of iniquity*,” and by St. John‡, under the name of “Antichrist:” and that all these prophetic appellatives are so many signs of one great, dreadful, impious, and atheistical power, and enemy to the word and will of God, which from sundry parts of Scripture, as well as the doctrines of the primitive fathers, was to come in the *last days*. Whether I shall be thought too presumptuous in differing from, and opposing my humble opinion to that of the most learned, and inquisitive in the Protestant ages, is a question, the solution of which must rest upon the justness of my interpretation of the prophetic figures, into their literal meanings, and of the proper application of them, to the events, intended to be marked out by them by the Spirit of truth. And should I, however actuated by the best intentions, be judged guilty of presumption, I know that “*magna est veritas, et prevalebit*,” “great is the power of truth; and it shall prevail” over all errors, whether voluntary or inadvertent, in God’s own time: and therefore the mischief, whether I am right or not, will not be

* Chap. vii.

† 2 Thess. ii.

‡ 1 Epist. ii. 2 Epist. vii.

great. With a mind impressed with this idea, I will now proceed, with diffidence and humility.

The prophet, after describing in the first verse, the beast which he “saw rise up out of the sea, “having *seven* heads and *ten* horns, and upon his “horns ten crowns, &c.” (which all the commentators whose opinions I am about to oppose, agree is the type of the church of Rome), tells us in the next verse of the same chapter,

Ver. 2.—“And I saw *another* beast coming “up out of the *earth*; and he had *two* horns like “a lamb, and he spake as a dragon.”

This verse is very comprehensive of important matter, and profoundly allegorical. It contains a prophetic description of the extreme depravity and impiety of the “Beast;” of the form of its government; of the injustice and tyranny of its laws, of the cruel and despotic manner in which they should be administered; and of the unparalleled mischief it should do in the world. And therefore a just and clear elucidation of the several figures will require a distinct consideration of each of them, which I shall humbly attempt to give.

“And I saw *another* beast,” &c.

Here the prophet expressly declares that this beast is not the same, with that which he had seen “rise “up out of the sea,” or Papal Rome, and which he had just before described, but *another*. Now can *another* thing be the *same* thing? or can we, by any rule of construction, consider the word *another* as meaning the *same*? or can we suppose that the prophet, when inspired, could commit so gross a solecism? Indeed, had he not made this explicit declaration, it seems

seems not easily to be accounted for, that any person, having compared the marks of the two beasts together, could conceive that they were intended by the Spirit of truth, which is ever the most accurate in description, to designate the *same Power*. In many instances their marks are so inconsistent, that it is impossible they should exist in the same beast, or civil society *. And yet, as I have just observed, if not all Protestant commentators, some of the most learned, have applied every descriptive sign of both, to the church of Rome. I will not waste the reader's time in refuting an application so evidently erroneous; but confidently rest in the prophet's affirmation, that the "beast" which he saw "coming up out of the earth," is not the same beast with that which he saw "rise up out of the sea;" and proceed to consider it as a type of another Power.

Ver. 11.—"And I saw *another* beast come up out of the *earth*," &c.

* To show the extreme want of caution, nay, of the impropriety and absurdity of commentators, in applying the marks of the two beasts to *one* power, in despite of the express declaration of the prophet, I have contrasted them in opposite columns.

The first Beast.

"Rose up out of the *sea*.
 "Had *seven* heads.
 "Had *ten* horns."
 Upon his heads the name of *blasphemy*.
 Upon its horns *ten* crowns.
 One of its heads was, as it were, *wounded to death*, and was healed.

The second Beast.

"Came up out of the *earth*."
 Had only *one* head.
 Had only "*two* horns."
 The two horns were like the horns of a *lamb*.
 Upon its horns *no* crowns.
 It had but one head, and that was *not* wounded.

Now is it possible that the prophet could mean to designate the same political Power, by the symbols of actions and qualities so different from, and contrary to each other? But to show this error in its true light, the prophet asserts, that the *second* beast shall "exercise all the power of the *first* beast before him, and in his sight;" which is to make him say that the same power, suppose that of a man, shall act before himself, and in his own *sight*.

The prophets generally begin the histories of their beasts, or wicked civil societies, with some comprehensive figure, expressive of the manner of their rising in the world. Daniel, in predicting the rise of the four great and wicked empires, the Babylonian, Persian, Grecian, and Roman, informs us *, that while “the four winds of heaven *strove* upon “the *great sea*, he saw four great beasts come up “from the sea;” to intimate, that those empires should, at a future time, rise in the world, when the nations should be at *strife* and *war* with one another, and that they should acquire their great power and grandeur, by conquest. St. John saw the first beast, mentioned in this chapter, simply, “come up out of “the sea,” evidently meaning when it was calm, silent, and in its natural state: for he does not say that it was disturbed by the wind. Besides, he tells us, he saw the beast, while standing on the *sand* of the sea, which he could not have done, had it been in a state of perturbation. And thus he describes a power which should rise in the world, and acquire its strength and grandeur, in a *secret* and *silent* manner, and more by craft and fraud than by war and conquest, which was truly the case of the Romish church.

We have seen, that, in prophetic dialect, the word “*sea*” is made use of, to denote the manner of the rise of wicked civil societies. A meaning not less comprehensive and important, we may conclude is here affixed to the word “*earth*.” Now a little knowledge of the nature of that body will show, that the word is here made use of, to point out two great features of the Power typified by this other beast, viz. that it should arise out of one great kingdom or nation, and be a revolutionary Power; and

* Chap. vii, 1, 2.

that it should surpass in depravity of morals, in impiety and mischief, all other civil societies, which had ever existed before it in the world.

To justify this interpretation of the two meanings of the word *earth*, it is necessary to remind the reader, that he is upon hieroglyphic ground, and that the Apocalypse is written in a dialect, the types and figurative expressions of which are taken from the forms, faculties, and qualities of things in the natural world. Here then the prophet tells us, that he saw this “beast come up out of the earth,” a great body in the natural world, possessing divers faculties and qualities. Now that which comes up out of, or springs from a thing, either in the vegetable or animal world, partakes of the faculties and qualities, and of course bears the resemblance of the thing itself, out of which it came up, or from which it arose: as a tree, for instance, partakes of the nature and qualities of the seed of the tree from which it came up; or an elephant, or a man, of the elephant or man from which he sprang. To justify, therefore, the interpretation here, we must prove that the Power intended to be foretold by the word *earth*, must resemble, in its abilities and qualities, those of that particular body.

Now the earth is one great, *distinct, independent* body in the natural world, and so is a proper symbol for one great, distinct, independent nation in the moral and political world. The earth is a *revolutionary* body, performing revolutions not only upon its own axis, but round the sun. It must therefore be allowed, that the earth is a proper type for a revolutionary power or nation, which has undergone sundry political revolutions. The earth again is a revolutionary body, which performs its revolutions, without the *aid of any other* natural body; and therefore it is an apposite figure, to denote a revolutionary nation.

nation, which performs its revolutions, without the assistance of any other political body. The earth is also the great body, out of which all the additional means of *sin* and *misery* are acquired; such as arsenic, and all other deadly poisons; sulphur and saltpetre; also the principal ingredients of that destroying composition, gunpowder; together with iron, steel, and flint, which complete the system of modern destruction. Moreover, gold and silver, those common means of human corruption, excess, and intemperance, are thence extracted. “*Effodiuntur opes, irritamenta malorum* *.” “Riches, which lead to all manner of evil, are dug out of the earth.” By the use of these metals, mankind are drawn into all manner of sin, intemperance, and disease, by which a greater number of the species is cut off before their time, in the career of sensuality and sin, than by all other means whatever. Hence it is, that “a beast coming up out of the earth” is an accurate figure for a revolutionary Power, the most wantonly destructive and consummately sinful.

Nor will this exposition appear more subtle than true, when it shall be proved, that the word *earth* is often made use of, in the language of prophecy, as a significant and comprehensive hieroglyphic, to denote all that I have here said of it. Jeremiah makes use of it in predicting the captivity of the Jews, because they formed one great revolutionary, and very sinful nation, and had undergone several great changes in their government, namely, from a theocracy, to judges, kings, and high priests, without the foreign aid of the pagan nations. He says †, “For I will call for a sword upon the inhabitants of the *earth*,” and, “The Lord shall give a shout against all the inhabitants of the *earth* ‡.” And if any greater authority can be re-

* Ovid.

† Chap. xxv. 29.

‡ Ver. 30.

quired, Christ himself makes use of the same figure, in foretelling the destruction of Jerusalem*: “Then shall all the tribes of the *earth* mourn, and they shall see the Son of man coming in the clouds, with power and great glory.” It is here evident, that neither the prophet nor Christ referred to *all* the inhabitants of the *earth*, in the literal sense of the word; but figuratively to the revolutionary nation of the Jews only; for upon whom does it appear from the context, that “the sword was to be called for,” but for the Jews? Against whom was “the Lord to give a shout,” but the Jews? And who were the *tribes* of the earth, that were to mourn for the destruction of *Jerusalem*, the *temple*, and the *altar*, but the Jewish nation? Not the Romans, therefore, could be meant, who were never divided into *tribes*, and were appointed to destroy and triumph over the city, the temple, and altar; but the Jews, who alone suffered by that dreadful judgment†.

If, then, we take the text in this sense, the power foretold, as “coming up out of the earth,” must arise out of *one nation*; that nation must be *revolutionary*; it must, like the Jewish nation, have produced and maintained its revolutions by its *own strength*; and it must be very *sinful*, and *disobedient* to the laws and word of God. And if, ever since the

* Matth. xxiv. 30.

† The word *earth* is figuratively used, on many occasions in the prophecies. It being an opaque body, which neither receives nor reflects the light of the sun, it is used as a figure for the wicked and wickedness in general, which neither receives nor promotes the word of God, the true light, Psalm x. 18. lxxvi. 8. lxxxii. 8. Isa. xi. 4.; for heathen kingdoms or nations, Psalm x. 18. xlv. 6. Rev. vi. 15.; for the Jewish nation in its revolutionary and degenerate state, Jer. xxv. 29, 30. Matth. xxiv. 30.; for Christian Rome, in her schismatic and wicked state, Rev. viii. 13.; for Papal apostacy, Rev. xvi. 4.; for atheism, Rev. xii. 9.; for the German nation, Rev. xii. 16.; and for the revolutionary power of France, xiii. 11, 12. 14.

prophet wrote, there has been in the world no civil society or state, which will bear any comparison with the meanings of this prophetic type, *one only excepted*, and if that one shall accurately fulfil all of them, surely no man of reason and candour will deny, that such civil society must be the true prototype of *the beast*. And this is the fact; for history bears no testimony of any such civil society, except REVOLUTIONARY FRANCE; and that nation has so perfectly fulfilled all the different meanings of this comprehensive figure, that nothing is wanting. For the French republic, as it is called, has risen out of one *great nation*; it is an *independent* political body; it has performed a variety of *revolutions* in its government, by its *own* strength and *energy*, and has supported its authority without the *aid of allies*, and even against a very powerful coalition; and from the dawn of its existence, it has surpassed all other states, hitherto known in the world, in the extension and extremity of *impiety, depravity, and mischief to mankind*. Nor has it stopped short in its Satanical career, of publicly denying the existence of a God, and of teaching and enforcing this horrible and pernicious doctrine upon the minds of mankind, with design to subvert the *order, happiness, and peace of the world*.

Such are only the general features of this political monster. I shall next consider and interpret the more particular types of this prophecy into their literal senses, and apply them to their proper and respective events, which, I hope to convince the reader, peculiarly exist in the institution of the government, and acts of the constituted authorities of the French republic.

Ver. II.—“ And he (the beast) had *two horns*.”

The

The “two horns” is so singular and certain a mark of the power foretold, that it is impossible not to know it, from all others, when it should appear. And it seems to be here given for that purpose: for throughout the prophecies, the hieroglyphical device of “*a beast*” is made use of to signify a *wicked, despotic, mischievous*, civil society; the *head* of a beast, in which its supreme will resides, and by which it directs the actions of the members of the body, denotes the *legislative* authority; and the *horns* of a beast, the *executive* power of the civil society foretold; because, as a beast protects and defends its body with its *horns*, so a state protects the body politic, or nation, by its *executive* power. Upon comparing these prophetic signs, thus interpreted into their literal signification, with the constituted authorities of *France*, we cannot fail to perceive “the beast” in the republic, “the head of the beast” in the legislature, and the “two horns” in the two executive powers, the *Committees of Safety*. The last is so peculiarly and exclusively characteristic of the two Committees of Safety, that, as I have before hinted, it leaves no doubt respecting its allusion. For in all civil societies hitherto formed, there has never been more than *one* legislative authority to declare the general will, and *one* executive power to carry that will into execution. The people, in a civil society with two supreme legislatures, or executive powers, would be in a more insecure and wretched state, than in that of nature. In the first, different and repugnant laws would be made, and no man, however great the penalties, would know which to obey: and in the second, competition for power between the two departments, opposition to the measures of each other, and unceasing anarchy, would be the result. Mankind heretofore have ever perceived this self-evident truth, and therefore have never before committed an absurdity in political ethics, so palpably subversive of the purposes of civil society. It
has

has been left to those sons of atheism and confusion, the French philosophers, to form such a monstrous republic; and, in order to answer their wicked purposes, to institute “two horns,” or executive departments in their two supreme Committees of Safety. And it has been left to them, in the course of divine Providence, to give to the world, by this grossest of all political absurdities, an incontestable proof of prophecy, which they blasphemously deny.

Ver. 11. continued.—“And the beast had
“two horns *like a lamb*,” &c.

The reader will here remark, that it is *not* said, that these horns were to be “the horns,” or the *real* horns of a *lamb*, which are inoffensive, and used only when it is injured; but that they should be *like*, that is, in appearance and *pretence* only, the horns of a lamb. They were to be, according to the literal sense of the metaphorical expression, horns, with a false appearance at first in their institution, but not intended to carry that inoffensive appearance into effect. A more accurate figure to meet the secret design of the appointment, and the after-conduct of the two Committees, could not have been devised by human ingenuity. For Robespierre, that demon of anarchy and mischief, persuaded that he could more easily arrive at the summit of despotism, in *two Committees* of his own creatures, than in a legislative body, consisting of upwards of a thousand members, got that measure effected. The pretence was, that the commonwealth was in danger; and therefore these extraordinary guardians were vested with absolute power, legislative, as well as executive, to remove that danger. The other supreme powers of the state were thus suspended, and indeed destroyed; and thus, in strict verification of the prophecy, “the
“beast,” or the republic, had “two horns,” or two
Committees,

Committees, by which alone it was governed. And these two Committees, whether we consider their names, Committees of *Safety*, or the professed but false design of their institution, the care of the common weal, were “*like the horns of a lamb.*”

Ver. II. continued—“And he (the beast) “*spake as a dragon.*”

Here we are told that the beast with “two horns” shall throw off his lamblike appearance, the care and safety of the nation, and assume the real nature of a *dragon*; a beast, which, from all antiquity, has been conceived to be the most cruel, ferocious, and powerful of all animals. A wonderful change from the appearance of perfect innocence, to the reality of every thing cruel and destructive! a change therefore not to be expected: yet this very fact stands clearly fulfilled by the republic, in its two-horned state. No sooner had this change been effected, than all the privileges of the people by the former constitution, even those of *liberty, equality, and sovereignty*, were taken from them, never more to be possessed; and all the qualities conceived to exist in the “dragon” were substituted, and enforced.

To conform this prophetic resemblance of the French republic to a “dragon,” we must consider the nature and qualities ascribed to that animal. The idea entertained of it from remote antiquity, is that of “*a serpent, of a prodigious size, of a monstrous shape, superior in strength to all other beasts, and as having two wings.*” 1. Republican France has shown her resemblance to a serpent, in her *cunning, numerous frauds, and fair promises* of conferring on the people the rights of liberty, equality, and sovereignty; none of which has she suffered them to enjoy. 2. She is a republic of *prodigious size*, greater by far than any other ever yet known upon

the earth. All the ancient as well as modern democracies or republics, have consisted only of a few associated people; but the people of France are more numerous than those of any other state in the world, the Chinese only excepted. 3. She is a republic, *monstrous* in the form of her constitution, which has been established on principles unnatural, and subversive of the end of civil society; contrary to those of all political institutions hitherto known. Indeed, her form is as monstrous as that of a man with his head where his feet, and his feet where his head should be; for her sovereign power is placed in the people, who are to be governed by it. And lastly, she is a republic accurately described by “a beast with two wings;” a figure to denote the *impetuosity* and *rapidity* of her actions, both civil and military. In like manner, Daniel foretels the exploits of Alexander, the hero and founder of the Grecian empire, by a leopard with *four wings**, to prefigure the extent and rapidity of his conquests. St. John also, in the book I am treating of†, describes pagan and imperial Rome by the type of a great *red* dragon, to point out its bloody and rapid persecutions of the church of Christ. So here the same prophet prefigures the power typified under the similitude of a beast, by the same winged animal; and with which the actions and exploits of the republic, correspond with wonderful accuracy. They have been sudden, impetuous, and rapid in the greatest degree. The dethronement of the monarch, the abolition of all the titles and rights of the ancient nobility, the exile and extirpation of the clergy, the depression of all religion, the establishment of atheism, &c. &c. &c. in the civil line, were all done, as it were, on the spur of the occasion; and in the military career, the conquest of Belgium, Holland, Switzerland, and many of the cities of Germany; whose strong fortifications had often repelled the attempts of the most powerful

* Chap. vii. 6.

† Chap. xii. 3.

monarchs of France, but which now, like the walls of Jericho, fell before her, without assault: to which are to be added her rapid flights over those immense mountains the Pyrenees into Spain, and over the Alps into the heart of Italy, dictating laws, dethroning princes, overthrowing states, and carrying rapine, havoc, and destruction in her train, wherever she *winged* her desolating way.

But to descend from these general marks to a more particular meaning of the text: the beast is said to “speak as a dragon,” to denote that the laws and decrees of the power foretold, would be such, as we might suppose would be decreed and carried into execution, by that most fierce, cruel, powerful, and destructive of all animals; or, in other words, that they would be laws and decrees more arbitrary and subversive of the just rights of mankind, than those of any state ever before known in the world. As the language of a man is known by his words, so the language of a state, or body politic, is only known by its laws, decrees, or public orders. By them alone it speaks, and proclaims its will to the people, and communicates its views respecting foreign nations. We are thus naturally led to look for the language of a “dragon” in the laws and public orders of some Civil Power; and if we cannot find it in the decrees and orders of the republic of France, we confess that any application of the text there must be erroneous. However, we have just before taken a summary view of a few of them, now well known to the world. By them we remember she has destroyed one of the greatest monarchies upon the earth; annihilated its ancient nobility, and robbed them of their rights; banished or massacred its numerous clergy, and seized upon their immense revenues; and suppressed the national religion, and indeed all religion whatever, and established an
impious

impious system of atheism in its stead. By them such of her own people as would not appear in the field of battle, to compel the rest of mankind to embrace her blasphemous liberty, have been destroyed: All who would not, upon demand, give up their gold, silver, and any other profitable medium of their labour and industry, for paper of no value; all whom she thought proper to stigmatize with the name of *Fanatics*, or *Moderates* (meaning those who dared to differ in opinion from her either in religion or politics); and all who would not unite in compelling mankind to embrace the wild and iniquitous plan of atheistical liberty and equality, were the objects of her draconic decrees. Nor has she acted less dragon-like in the execution of them; for incalculable numbers of innocent men, women, and even infants unborn, have been destroyed by her dreadful instruments of death, the guillotine, French baths, the cannon, and musket: and in short, that no doubt might exist of her being the true prototype of the “dragon,” she has sworn eternal hatred to kings, and by a most savage and murderous decree, ordered her generals to give no quarter to the vanquished, though supplicating for mercy*.

Ver. 12.—“And he (the beast of the earth)
 “exerciseth all the powers of the first beast
 “(*Papal Rome*) before him, and causeth the
 “*earth*, and them which dwell therein, to
 “worship the first beast, whose deadly wound
 “was healed” (or *pagan and imperial Rome*).

At the first view, this verse, like many other parts of the prophecies, before the events intended to fulfil and explain them came to pass, seems rather obscure; but since the rise of the French re-

* This was written at the period of that decree.

public the obscurity is no more ; for the prophet evidently refers to *three* beasts or wicked powers. The first, by the pronoun *he*, the second word in this verse, the reference is to the “beast of the earth, or the *French republic* ;” the next to “the beast of the sea,” or the *church of Rome* ; and lastly to the “dragon,” or *pagan* or imperial Rome. In making these references to the two last-mentioned powers, he calls them both the *first* beasts, when it is evident they could not both be *first* in respect to *time* ; and yet, upon a little consideration of the context, it appears that both are properly described by the expression. The “beast of the sea,” or papal Rome, is the beast *first* described, before the “beast of the earth” in this chapter ; and therefore properly referred to as the first beast mentioned in it ; and the “great red dragon,” or imperial and pagan Rome, was the *first* great beast, or enemy of the church of Christ, and first before papal Rome in respect to *date*.

This seeming obscurity removed, let us attend to the particular meaning of the text. It points out two singular, yet obvious features, so characteristic of the French republic, that they distinguish it from all other civil powers whatever. Of these I shall treat in the same order with the prophet : and that is,

Ver. 12.—“*He* (the beast of the earth (or “the republic) exerciseth all the power of “the *first* beast (before mentioned in this “chapter, the beast of the sea, or Papal Rome) “before him.”

To

To ascertain whether this great feature of the beast of the earth has been fulfilled by the republic or not, we must consider what were the extraordinary measures pursued by the church of Rome, in the course of her wicked ambition; and then whether the same measures have not been adopted and pursued by the republic of France? In making these inquiries, I shall place them in opposite columns:

The Policy and Powers exercised by the Church of Rome.

1. The Pope, having, by flattery and corruption obtained from Phocas, the emperor and tyrant of Rome, a commission of universal bishop, went to the temple of the heathen gods, erased their names from their statues and images, and ordered them to be considered in future as the representations of the Virgin Mary, and other saints. He dedicated the temple to their use, and the use and adoration of such other dead men, as should in future be canonized; and thus laid the foundation of her idolatry and future grandeur.

The Policy and Powers exercised by the Republic of France.

1. The Convention, having, by the grossest flattery, corruption, and frauds, obtained from the people of France, the first constitutional code, went to the temple or church of St. Genevieve, abjured the living God and his blessed Son; erased his holy name from the wall, and thus apostatized from all truth; erected a statue to unrestrained liberty, celebrated its fame in an oration, worshipped it, and ordered it to be worshipped, and dedicated the church to its use, and to that of dead men, who should be afterwards deified: and thus laid the foundation of her atheism, anarchy, and extent of revolutionary power.

2. The

2. The Pope assumed the title of God's Vicar, and pretended that his power was derived from God, to convert mankind to his idolatry and blasphemy.

3. The church of Rome, knowing, that to influence and direct the mind of man, is a more sure and effectual method of securing his service and obedience, than that of open force and violence, has not, according to all the former usage of the world, for the support and extension of her power, relied so much upon the latter as the former; that is, upon the conversion and subjugation of the minds of men to her idolatry, by cunning devices, and artful impositions. She declares, that the sole and pure motive to such an exercise of power, is the salvation of mankind. Those frauds she has never ceased to practise; and by them principally has exalted and extended her dominion, over the kings and nations of Europe.

2. Although the republic has openly abjured the existence of God, yet, in one of her proclamations, she has asserted, that her power to "reform the world, oppressed by the kings of the earth, is derived from *Heaven*;" that is, to convert and fraternize the world to her liberty, equality, and anarchy.

3. The French republic, aware of the same truth, has pursued the same policy. The seduction, delusion, and conversion of the minds of men to her atheistical liberty, have been her leading measure. To effect this purpose, the deepest and most specious frauds have not been wanting. By one decree she declares, "in the name of the French nation, that she will grant fraternity and assistance to all who wish to procure liberty; and she orders the executive power, to give orders to her generals, to give assistance to all such people as have suffered, or are now suffering, in the cause of liberty." And to show the purity and disinterestedness of her motives, she disavows all ideas of conquest. This fraud, with a variety of others, which will appear hereafter, together with bribery and corruption, she has constantly practised; and it

is to them principally that she is indebted for her triumph and exaltation, over the nations of Europe.

4. In pursuance of this policy, the church of Rome has sent Jesuits, monks, and friars, to all parts of the world, using all manner of craft and blasphemous frauds, and holding out to mankind her idolatry as the only means of salvation, and even bribing the nations to her superstition.

4. In like manner it has been the uniform policy of the republic to send forth her converts throughout Europe; and even to Asia, Africa, the Indies, and North and South America, using all the means of delusion and fraud; and where these devices did not answer her purpose, had recourse to bribery and corruption, to convert the nations to a belief in her atheistical liberty; always representing it as the only means of saving them from the oppression of kings, and of ensuring human happiness.

5. But although the church of Rome principally relied on the fraudulent propagation of her doctrines, as the most certain and effectual means of extending and securing her authority and influence; yet she has often had recourse to force, in converting and subjugating kings and nations to her will. To facilitate the execution of this measure, she has first excommunicated, cursed, and denounced vengeance against them as heretics worthy of death; and made it lawful for any person or power to destroy them. She has then incited

5. The republic has “exercised” the same kind of policy. She began with, and has principally relied upon, the propagation of her atheistical frauds; yet she has not rested upon them only, in fraternizing kings and nations; but has had recourse to force and war. This measure she introduced by “swearing hatred and “vengeance against all “kings;” thus cursing them, and proclaiming the lawfulness of their destruction. She then incited the nations, under her influence, to make war upon the kings, and their

incited the nations under her influence, to make war upon them, and by her emissary priests, Jesuits, and secret spies, has stirred up their people into insurrections, seditions, and rebellions against their lawful sovereigns; and by this twofold policy she has seldom failed in extending her influence, over the refractory princes and nations.

their people, who had refused to adopt her liberty and equality; and, like that miscreant, the Duke of Orleans, to give up those elevated ranks and duties, with which they were intrusted for the benefit of their subjects; and to mingle with the vilest rabble. She has incited Holland, Spain, and even Tippoo Saib of the Indies, to declare war against, and is at war herself with, Great Britain, and almost all the princes of Germany. She has by her secret spies and emissaries stirred up the people of Great Britain, Ireland, Turkey in Europe, Asia, and Africa, into sedition and rebellion against their lawful sovereigns: and thus, by the operation of this twofold policy, she has extended her power to a height, which smites the surrounding nations of Europe, with fearful astonishment and dismay.

6. While the church of Rome was thus extending her influence over the minds and consciences of men abroad, she was not negligent of its preservation at home. All persons who would not embrace it, who would not fall down and worship the host, were put to death. For this purpose, secret and terrific tribunals were contrived and established;

6. And while the republic has been rapidly extending her atheistical influence and authority over foreign nations, she has been equally attentive to the security of it at home. For this purpose her two inquisitorial "Committees of Safety," or, more properly, her "two committees of terror and of death" (as her own historians call them), were

ed ; before which an incalculable number of innocent and pious Christians were condemned as heretics, and ordered to be executed ; and that the terror of their punishment might operate as an example towards the conversion of others, the means of the most lingering and agonizing death were fixed on. By this method opposition to her blasphemous authority has been constantly prevented ; and her people, intimidated, have continued in the faith of her idolatrous superstition.

instituted. By these dreadful tribunals, all persons in France, who would not worship the image of her deity, *Liberty*, and support her atheistical authority with their lives and fortunes, were adjudged, not as *heretics* indeed, but *fanatics* and *modérés*, and ordered to be put to death, without a trial. And to render their punishment a terrible example to others, novel and unusual instruments of death were invented, and contrived to dispatch as many lives as possible, within the shortest time. Such were the guillotine, the national bath, and the cannon. Innocent men, women, and children, snatched from their firesides without notice, have, in this cruel manner, been mowed down in an hour, as grass before the scythe, to an incredible amount : and by these dreadful measures, the people of France have been deterred from returning from a state of anarchy and misery, to their former subordination, order, and peace ; nay, compelled to unite in the support of her power.

Such then are the powers and policy which have been “ exercised by the church of Rome, and such
“ those which have been exercised by that republic
“ before that church, and in its fight.” The analogy is stronger than one would think the nature of things

things would admit. Indeed, I could show as great a similitude between them in many other instances, but the fear of prolixity forbids it; and surely enough has been said to prove, that the republic could not have conformed more exactly to the policy of the church of Rome, if she had made it the pattern of her wicked ambition, of which, indeed, from all the circumstances, there is a strong probability; and that in this policy thus “exercised” by the republic, the truth of this part of the text stands clearly fulfilled.

One word more, before I leave this mark of the beast of the earth. He is to exercise the power of the first-mentioned beast *before him*, or “in his *fight* *.” Now, when we say, an act was done “before, or in the fight” of a man, it may imply, that it was done to his *prejudice*, and that he did not take any pains to prevent it: this was literally the case of the Pope. He saw the republic exercise the same fraudulent, coercive, and blasphemous measures, which he had done before. He saw his wealth seized, his priests murdered or banished, and millions of his devotees converted to atheism, and lost to all faith in his infallibility and idolatry: and yet, to prevent these remarkable acts of injury to his power, he remained, as it were, an inactive, stupid spectator.

This conduct in the Papal church reminds me of the heathen maxim (for heathens who believe in God can be the authors of truth), “*Quos Deus vult perdere, prius dementat.*” “To those who wantonly refuse the instructions of his revealed word, and even presume to blaspheme his holy name, God sends a strong delusion †;” that is, he leaves

* Ver. 14.

† 2 Thess. ii. 11.

them *simply* to their fallen, frantic nature, by righteously withholding from them his gracious mercies. Indeed it seems to have been the divine will, that the power of the church of Rome should be destroyed by the same kind of fraudulent policy and force, by which she had been established, and by which she had done so much mischief in the world; and moreover, that she should be made sensible of this rule of divine justice, “*Nec lex est justior ulla, quam necis artifices arte perire sua.*” “Nor is there a more perfect rule of justice, than that he who contrives the means of destruction, should perish himself by the same means:” or, to quote a higher authority, “If any man will hurt them (oppose his divine will), he must, *in the same manner*, be killed*,” “that he that leadeth into *captivity* shall go into *captivity*; and that he that killeth *with the sword* must be killed *with the sword*†.”

Ver. 12. (continued).—“And causeth the earth, and them that dwell therein, to worship the first beast, *whose deadly wound was healed.*”

The prophet, having told us, that the republic should exercise all the fraudulent arts and powers of Papal Rome, points out in the same verse another remarkable feature of the former, which is, that she “shall cause the *earth* (the French nation), and them that dwell therein (even the people of foreign nations residing therein), to worship the beast, *whose deadly wound was healed*” (or pagan and imperial Rome). This beast, commentators are generally agreed, is a type of Rome in its pagan state; and in this sentiment I concur, al-

* Chap. xi. 5.

† Chap. xiii. 10.

though

though for different reasons. However, it only then remains to show, in what manner the French republic has caused the people of France, to worship and venerate the policy and customs of ancient Rome.

The profession of a high sense and veneration of human liberty, was singularly characteristic of the Roman republic. Liberty was her political god, by whose dictates she pretended to regulate her conduct. She held all other nations as barbarians, ignorant of their rights, and oppressed by tyrants. Her common pretexts for making war on them, were to relieve them from oppression, to civilize and give them *liberty*. And yet, with these fair professions in their mouths, the Roman leaders were in their hearts, a society of tyrants and robbers. Instead of conferring upon the conquered nations the promised civilization and liberty, their temples were robbed, their public treasures seized upon; and after being plundered of all that was valuable, and that plunder carried to Rome, heavy contributions and exactions were superadded; and ever after reduced to the Roman yoke, the oppressive governments of her generals and lieutenants, completed the scene of calamity.

Now, upon weighing the conduct of the French republic, we shall find, that she has trod in the very steps of pagan Rome. She set out with proclaiming to mankind the excellence of liberty, and the perfect equality of all men. She has declared that all men are “ignorant of their rights,” and therefore barbarians; that all kings being tyrants, eternal hatred and vengeance should be sworn against them. She has announced her commission from “Heaven, to reform the world, oppressed by the “kings of the earth;” and that she will give liberty to mankind, by fraternizing them into her plan of liberty

liberty and equality. Under this specious pretext, she has made war upon the nations of the four quarters of the world. But instead of giving to those she has conquered the promised liberty, and equality, and freedom from oppression, she has, in imitation of the policy of pagan Rome, robbed their churches, seized upon their public treasures, plundered the people of all that was valuable, laid them under the most distressing contributions, and carried her spoil to Paris. And although she has pretended to institute several independent republics, yet she has, in every instance, taken care to subject them to her own power, under a military despotism.

And it is not in her *civil* polity only that she has “worshipped,” or imitated the customs of the Romans. She has paid particular respect to their religious rites. The Romans had their *Dii majorum et minorum gentium*. In the first class they placed Jupiter or Thunder, Juno or Riches, Minerva or Wisdom, &c. &c. : in the other, dead men, whom they had deified; as Hercules, Faunus, Evander, Romulus, &c. &c. So the republic has constituted greater and lesser deities: of the first kind are *Liberty*, the *Country*, the *Constitution*, and *Reason*; of the second, are *Voltaire*, *Rousseau*, *Mirabeau*: and that they might surpass pagan Rome in sin against the God of heaven, they have added to the sacrilegious catalogue that assassin Ankerstrom, whom they employed to murder the King of Sweden.

The Romans not only deified dead men, but the virtues; as *Honour*, *Peace*, *Plenty*, *Safety*, *Hope*, &c. So the republic has deified *les Vertus*, namely, *le Genie*, *le Travaile*, *l'Opinion*, *et les Recompenses*—*Genius*, *Labour*, *Opinion*, and *Rewards*; and, resolving to excel her pattern, she has ordered the churches in Paris to be named after the human appetites.

The

The Romans had also their festivals, and one in particular, which they called "*Quinquatria*." This was a festival of five days, as the name imports. In like manner, the republic has appointed a festival of *five days*, and called it *les Sans Culotides*, and, like the Romans, spend it in all manner of riot and debauchery. Thus, in direct compliance with the prediction, she has "worshipped," or paid such veneration to the policy of pagan Rome, as to revive both her civil and religious customs, after they had ceased upwards of a thousand years, and adopted them as her own.

Ver. 13.—"And he doeth *wonders*; so that
 " he maketh *fire* come down from *heaven* upon
 " the *earth*, in the sight of men."

Here the prophet foretels, that the revolutionary spirit of the people of France, or the republic, shall "do wonders;" so that she shall make, or cause *fire* (or the wrath of God) to come "down from heaven" (or the throne of God) on the earth" (or on France in its ungodly and atheistical state), "in the fight of men;" or in the fight of the powers and princes of Europe, who were to be the mere spectators of them, without interfering to prevent their magic effects. I have thus translated the text into its literal meaning, from other parts of Scripture, where I find the word *fire*, the most destructive and powerful of all the elements, made use of as a symbol of the dreadful wrath of God *, the word *heaven*, for the throne of God †; the word *earth*, for a sinful revolutionary power, as I have before shown, from Jerem. xxv. 29, 30. Matth. xxiv. 30, &c.

* Deut. iv. 24. Nahum, i. 6. Heb. xii. 29.

† Psalm xi. 4.

With regard to the “wonders” here predicted, it seems impossible to consider the state of revolutionary France, without perceiving a continued series of the most wonderful exploits; exploits and their effects so unnatural, so eccentric, and apparently impossible, that the utmost degree of credulity, had they been foretold seven years before, could not have been persuaded, were within the confines of possibility. Among the variety of these wonderful acts, we may reckon the rapid change in the mind of a great nation, consisting of upwards of 25,000,000 of people, enthusiastically devoted to their monarch and to their religion, from zealous loyalty to causeless rebellion, and from the most ardent superstition to the rankest atheism! the sudden captivity, dethronement, and murder of one of the most powerful monarchs, lately so beloved by his people, and commanding all the military force in the kingdom; the utter extinction of all the principles of their ancient government; of all the rights of the ancient nobility and clergy; of all civil order and subordination, which had continued for more than fourteen centuries; and the reduction of the people to a state of anarchy, worse than a state of nature! To these may be added, the extreme injustice and oppression of new laws, and the abject submission of the people! the wonderful effects of fraudulent assignats, and of unjust and arbitrary requisitions, of the properties and persons of the people! the unprovoked and sworn hatred and declaration of war against all the kings of the earth; their feeble resistance, and inactive stupor; and the amazing success of this irresistible enemy; the utter abolition of the national religion, and indeed of all divine truths, and of all the natural and moral obligations, which unite man to the great Author of his existence, and man to man! and, lastly, the facility with which a system of atheism has been established in their stead, and disseminated

disseminated its poisonous contagion through the four quarters of the globe !

Such is only a part of the wonders foretold by the prophet, and actually performed by the revolutionary spirit and power of France ! Are we then to be surprised, that such atrocious deeds should be the cause of “ making fire,” or the wrath of God, come down from heaven, even from the throne of God itself, “ upon the earth ?” upon such abandoned and daring perpetrators of all manner of evil ? or that he should withhold his divine grace and protection, and leave a nation, which has impiously rejected his providence, and even denied his existence, to the sinful imaginations, or, as St. Paul expresses it, to the “ strong delusion” of their own wicked hearts ?

What is man, when deserted by his Creator, “ in whom he lives, moves, and hath his being * ?” when the *fear, grace, and Spirit of God*, no longer restrain him from evil ? He is more wild, more voracious and insatiable, more fierce and terrible in the gratification of his ambition and his lusts, than the worst of the brute creation ! The truth of this reflection has been fully manifested by those party dissensions, which raged in the Convention itself, in the time of the general massacre, justly called “ *the reign of terror.*” The most fierce and unrelenting of the bestial tribes will not devour one another ; and yet it was in that period of terror, that the rulers of the republic, those demons of revolution, thus forsaken of God, after having wantonly murdered many tens of thousands of their innocent fellow-creatures, turned their fury against, and murdered one another. Nor did the wrath of an offended God, referred to in the text, end here. It was farther manifested in

* Acts, xvii. 28.

those numerous and long-continued tumults, slaughters, and civil wars, which broke out in many of the departments of France, and were prosecuted with more than barbarian ferocity and cruelty, until that devoted country became one shocking scene of devastation and blood.

Moreover, these judgments, thus represented by “*fire*,” are said, in the text, to come down from “*heaven ‘in the sight of men’*.” The expression here, *in the sight of men*, means, within the view or knowledge of the kings, princes, and nations of Europe, who have been mere spectators of those dreadful calamities, which God has permitted the frantic and impious rulers and people of France, to inflict upon themselves. But why have they been mere spectators, and not partakers of those judgments? The answer seems strongly implied in the text; and it is this, that it has been the divine pleasure, in the abundance of mercy, notwithstanding their degeneracy, to exempt them at present, from similar misery, that, having been, as it were, eye-witnesses of the dreadful nature of his wrath upon the ungodly, they might reject, with horror, their blasphemous tenets, and licentious practices; and, repenting of their sins, submit, in spirit and in truth, to that holy obedience, which is due from all his creatures to the eternal KING of KINGS, the GOD OF THE UNIVERSE.

Ver. 14.—“ And he *deceiveth* them that
“ dwell on the *earth*, by the means of those
“ *miracles* which he had power to do in the
“ fight of the beast: saying unto them that
“ dwell on the earth, that they should make
“ an *image* to the beast which had *the wound*
“ *by the sword, and did live.*”

In this verse, the prophet foretels a great political deception, which “the beast of the earth” should practise on the people, and points out the particular means by which it should be accomplished. And as by this fraud a whole nation, described by “them that dwell on the earth,” was to be deluded, cheated, ruined, it was to be, as St. Paul describes it*, replete with “all deceivableness of unrighteousness;” and of the most extensive and mischievous nature. Let us then inquire by what means the French republic has been reared. And here it will appear, from her own history, that she was generated by artifice and deception, nourished in her infancy, and her constitution established by frauds, all of them leading to one great fraud, or, as St. Paul calls it †, “a lie,” viz. *that there is no God*: a fraud so artful and mischievous, that it has never been equalled, by any heretofore imposed on mankind, except that which Satan himself imposed on our first parents, by which they were precipitated from a state of innocence and immortality, to that of suffering and death. And indeed the analogy is so strong, that St. Paul informs us, when predicting the rise of the same power, that it shall come “after the working of Satan, with all power, with signs, and lying wonders ‡.” However, we shall compare the two frauds together, that the resemblance may more fully appear.

We have before seen § the republic compared to a “dragon,” or serpent; and we are informed || that Satan, in the form of a serpent, “deceived” the parents of mankind, by persuading them to violate their allegiance, and subordination to God, by eating of the fruit of the “tree of the knowledge of good and

* 2 Thess. ii. 10.

† Ibid.

‡ 2 Thess. ii. 9.

§ Ver. 11.

|| Gen. iii. 1—6.

“evil,”

“evil,” and promising, that in such case “they should be as gods* ;” that is, should live in a state of *equality* with him, and possess the same uncontrolled *liberty* of action, and independence. By means imitative of, and exactly similar to this Satanical fraud, the revolutionary demagogues have “*deceived*” the people of France, by persuading them to believe, that if they would throw off their allegiance and subordination to their lawful king, they should be *as kings*, should be “above all human laws,” themselves possessing the “sovereign power.” But the subtilty and horror of the fraud do not end here: they have surpassed the cunning and wickedness of Satan himself. They have persuaded the people to believe, that if they would deny the existence of the God of heaven, and abjure Jesus Christ, they should be above all law, divine as well as human, be subject to no rule of action, but that of their own wills, nor to any fear of punishment, here or hereafter. And that they might formally, as well as in spirit, imitate the infernal delusion of Satan, they have invented and substituted the tree of *liberty* for “the tree of knowledge,” and prevailed on the people to “eat of its fruit,” by accepting the *first* constitution of the revolutionary republic.

To convince the reader that this is not an exaggerated picture, I entreat him to attend me in a brief recapitulation of the principles, upon which this constitution of the republic was founded. It begins with holding out to the people the following specious falsehoods, as fundamental truths: that “the cause of all their misfortunes is their ignorance of their own rights,” thus excluding from the causes of human misfortunes the probationary state, and fallibility of man, and the providence of God over

* Gen. ii. iii.

him : that “ men are before (prior to and above) *the* “ law ;” meaning, before or above the law of God or man ; a state which exalts them above their Creator, and annuls their obedience to him : that “ all “ men are equal by nature,” a position utterly false, and absolutely destructive of the subordination, rational order, and peace of the world ordained by God : that “ sovereignty resides in the people,” which is to say, that the right of *governing* resides in the people *governed* ; the greatest of all impracticable absurdities, and the monstrous parent of anarchy : and that “ liberty (meaning the liberty of man) is a “ right or power of doing *every thing* that does not “ hurt the rights of others :” thus teaching, but deceiving the people, that they possess, independently, a right to commit any crimes, however sinful, against their God, or themselves, *in which the rights of other men are not concerned* ; such as blasphemy against their God, and all manner of intemperance and pollution, sodomy, bestiality, and that most enormous and frightful of all crimes (blasphemy excepted), suicide. Such were the exalted privileges, the specious falsehoods, and abominable *lies* held out in their Bill of Rights, to seduce and cheat the people to accept it.

How strong the analogy between this fraud and that imposed by the serpent on our first parents ! In both instances the deception was subtilly contrived to work upon, and captivate the pride and ambition of man ; passions the most unlimited in their extent, and the most liable to be perverted. In both instances the objects of deception were the destruction of all subordination and order, the introduction of anarchy and uproar, an universal rebellion of mankind against their God, and the utter ruin of the human race ! In the first, mankind were to be “ *as gods* ;” in the second, the people were to be as sovereigns,

sovereigns, subject to no Providence, and knowing no God: in both they were also to enjoy absolute liberty, equality, and independence, unrestrained by any rule of action, except their own "free suffrages."

Enchanted by the magic of such exalted rights, the people of France "ate of the tree of liberty," and approved and accepted of the fraudulent and monstrous constitution, to their ruin. For those demons of deception, the Convention, had no sooner prevailed on the people, thus to trust them with sovereign power for one year, than by a decree they made it perpetual; and thus, by one bold manœuvre, deprived the people of their atheistical liberty and equality, and of their chimerical sovereignty, and, at the same time, of all the promised security of their lives and properties.

Thus become guardians of the flock, like the wolf in the fable, they destroyed every barrier of its safety, and lived, as it were, upon the carcases of the people, whom they had deceived. Instead of suffering them to enjoy the promised liberty, equality, and sovereignty, they reduced them, by a diversity of decrees, to a state more abject than any Asiatic or African slavery. Instead of *liberty*, they deprived them of the right of following any rule of action, either moral or religious, unless it promoted the execrable designs of the tyrants. Instead of the promised security of *property*, after having unjustly seized upon the property of tens of thousands, they passed a decree, declaring, that "all property belonged to the nation," meaning themselves; and accordingly they seized upon and disposed at their pleasure, of all they wanted, to support their avarice, ambition, and despotism. Instead of the promised *security* of the *persons* and *lives* of the people, they have dragged, against their wills and the dictates of their consciences, multitudes of
men

men to the field of battle, to enforce their atheistical anarchy upon mankind: and to prevent all opposition to their cruel and savage measures within the republic, they exercised all the artifice of invention, in devising the means of murdering the *greatest* numbers in the *shortest time*; or, as they themselves termed it, “*en masse*.”

But the text is yet more explicit and pointed, in describing the very means by which this national deception should be accomplished, the foundation of its revolutionary power laid, and also by which it should be established. And these means are certain “*miracles which he*” (the beast of the earth, which I have before shown, is the type of the republic) “*had power to do in the sight of the beast,*” or in the sight of the *Pope*. But what were the “*miracles,*” or wonders by which this great deception was to be effected, and the foundation of the revolutionary republic laid? The first and greatest wonder, out of which the others arose, was the sudden conversion of a great majority of the people of France, enthusiastically devoted to the Papal church, from that superstition to French atheism, to French *liberty* and *equality*. The second, the infatuated and abject condescension of the first nobility and clergy, in mixing with, and putting themselves upon a perfect level with the lowest rabble of France, of which the Convention chiefly consisted; and thus, by an implicit surrender of their ancient rights and dignities, adding strength to the popular notions of national equality. The others were, the destruction of the Bastile; the bribing and corrupting the military force of the kingdom; the imprisonment of the monarch; his dethronement; the intimidation, among the Convention, of the friends to monarchy, to order and peace, by the lowest and most ungovernable and abusive of the female sex; the actual abolition of the ancient

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rights of the nobility and clergy, &c. ; all which wonderful events took place as it were in the sight of the Pope, and before the “ Bill of the Rights of Man” was proposed to the nation ; and each of which had a natural tendency to facilitate its acceptance. When the delusive influence of the whole is considered, it is impossible not to perceive the very means, the very miracles or wonders, referred to in the text, by which the Convention had prepared the mind of the nation to accept the Bill of Rights, and to swallow all the impious, atheistical, and abominable frauds contained in it. It is equally obvious, that, had not those wonderful events been previously concerted, and brought to pass by the revolutionists, the nation could not have been so cheated out of their social privileges, nor the fraudulent Bill of Rights ever have been proposed, and much less accepted.

The nation thus deceived, it was farther necessary, not only to continue the public mind under the delusion, but to excite in it an enthusiastic attachment to the constitution, lest the people should discover its frauds, and overthrow it. For these purposes the requisite measure remained to be adopted, and the Convention immediately pursued it ; a measure which the prophet describes so plainly and expressly, that it is impossible for an unbiaſſed mind, to entertain a doubt respecting its being the event foretold. For, after having referred to the wonders which should lead to the acceptance of the constitution in the former part of the verse, he tells us, in the latter, that “ the beast of the earth,” or the Convention now representing the French nation, typified by the word earth, shall

Ver. 14.—“ Say unto them that dwell on
 “ the *earth* (the people of France), that they
 “ should make an *image* unto the beast (or
 “ pagan

“pagan Rome) which had the wound by the sword, and *did live* *.”

To make an image of any thing, is to represent it by some likeness or resemblance of the original. This may be done by sculpture, painting, writing, or oral description. To fulfil the text, then, the Convention must have represented the similitude of pagan Rome in some great and remarkable feature, of her general political conduct. Now, of all the states which had ever existed, pagan Rome only had deified *liberty*, worshipped, celebrated its fame in her festivals, erected a statue to it, made it her *tutelary god*, and pretended to regard it, as the great aim and end, of all her political conduct. Has not the Convention held out to the people of France this great and singular feature of pagan Rome, or, in other words, only “said to them that dwell on the *earth*, that they should make an *image* to the beast which had the wound by the sword, and did live?” It has said to the people, Let us make a statue to *Liberty*; and they have done it. They have deified it formally and publicly; they have offered incense at its altar, made it their great *tutelary god*, and have declared to the world, that their sole design is to “reform,” to “fraternize,” or to give *liberty* to the human race. And that the French, and all other nations, might worship it, “the tree of liberty” was ordered to be erected, as its substitute and representative, in every department of the republic, and in every conquered country.

* The prophet here evidently alludes to pagan Rome, the beast which was, “as it were, wounded to death,” by Constantine the Great, in the fourth century, who abolished pagan idolatry, or its ecclesiastical head; and which † “deadly wound was healed” by the Pope, when he established his idolatry in the beginning of the seventh century.

† Rev. xiii. 3.

Ver. 15.—“ And *he* had power to give *life*
 “ unto the image of the beast, that the image
 “ should both *speak*, and cause, that as many as
 “ would not *worship* the image of the beast,
 “ should be *killed*.”

Strange it will seem, should we find, that the two events, predicted in this verse, namely, that of the beast giving “ *life*” to an “ *image*” made of inanimate matter, so that it should not only *speak*, but cause to be destroyed all who should refuse to *worship* it, has been clearly fulfilled : and yet it is not more strange than it is true ; for it seems to have been the will of God, that, in the very act of blaspheming and denying his existence, the Convention, with all their cunning, should not be aware, that, by performing, among others, those two seemingly impossible deeds, they should demonstrate, beyond all possibility of doubt, his providence and omniscience in fulfilling the prophecy. It is well known (as I have before had occasion to observe, and as appears necessary here to repeat), that the Convention, immediately after the statue of Liberty was placed in the church of St. Genevieve, procured a woman of the name of *Momoro*, a common actress, the infamous companion of Hebert the atheist, to represent the image of their goddess, *Liberty*. This deluded woman, decorated with all the extravagant finery of dress, followed by the Convention, and an immense multitude of people from all parts of France, paraded through the streets of Paris to the temple of Liberty, where, assuming the character of the *image*, she delivered an oration, prepared for her by the Convention, to celebrate its virtues, and to inflame the minds of the people with a zealous attachment to the atheistical constitution ; and it produced the wished for effect. If the people had been before enthusiastically attached to the Pope and his idolatry,

try, they now became furiously devoted to the Convention and its atheism, and spent the remainder of the day in frantic joy, riot, and debauchery.

A captious disputant may, perhaps, object, that here the *woman* spake, and not the *image*, according to the literal sense of the text. The answer is, that the language is figurative, in which one thing is put to denote another. Besides, it is a maxim without a figure, "*Qui per alium facit, facit per se.*" "That which is caused to be done by another, is done by the person or thing that caused it to be done." If a man kills another with a sword, we do not say the sword committed the murder, but the man who caused the sword to do it. Now the Convention, who made the "*image*," had certainly a right of representing it by something else, bearing its similitude. The Convention made the image, which was a symbol of their atheistical liberty; and they constituted a *living* atheist, and the mistress of an atheist, with much propriety, to represent it; and, in its name, to deliver an oration, such as they would have compelled it to deliver had it had *life*. And thus the "*image*" was the cause of the woman's appointment and oration; and in strict conformity to the text, when translated from its metaphorical into its literal meaning, the Convention "*gave life* "to the *image*, so that it did speak."

Again, the prophet farther declares, that the beast shall "cause that as many as would not *worship* the "*image*, should be *killed*." However extraordinary this power may seem, we shall also find it manifestly fulfilled by the image: for the Convention had no sooner seen the frantic enthusiasm raised in the people, by the oration in favour of liberty, than they persuaded themselves they had obtained the great end of their frauds, by securing a number of devotees, sufficient to

support their despotism. Under this presumption, they proceeded to pass many decrees, more unjust and sanguinary than ever disgraced the most barbarous tyranny. By these decrees all persons who dared to worship the true God, and did not worship and assist in maintaining the atheistical system of liberty, over which the "*image*" presided as its tutelary god; every person who would not sacrifice, at its altar, all the gold and silver he possessed, by delivering them into the public treasury, and receive in its stead, worthless paper; every person who would not give to the officers of the municipalities, those priests of the goddess, an account of the produce of his industry, that it might be sacrificed to the use and defence of the *image*; or, in other words, to support the tyranny of the Convention; every person who, being called upon by their arbitrary requisitions, refused to devote their lives and property to the propagation of the doctrines of the *image*, by joining their armies raised to compel mankind to embrace them; in short, all who would not, with activity and zeal, assist in promoting the atheistical liberty of the *image*, were adjudged to be "*fanatics and moderés*," enemies to the unity, indivisibility, and sovereignty of the republic. Commissioners were appointed to execute these sanguinary edicts, and they performed the horrid task with unprecedented barbarity, sparing neither sex nor age, and even extending their cruelty to infants unborn. And thus the Convention has evidently fulfilled the prediction, by "causing as many
 " as would not worship the image of the beast to
 " be killed."

Ver. 16.—" And he causeth all, both small
 " and great, rich and poor, free and bond, to
 " receive a *mark* on their right hand, or on
 " their *forehead*."

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To distinguish their partizans from others, the French demagogues, in an early stage of their revolutionary career, devised certain marks by which they might be known; and, among others, the “*bonnet rouge*,” or “cap of liberty,” and the “tri-coloured cockade.” These, the members of the Convention themselves, the executive committees, municipalities, and all the officers of the republic, children, adults, and aged, the rich and poor, the master and servant, wore upon the “forehead,” and had the cockade fixt on “the right hand” (or side) of the cap, to show their attachment to the constitution.

Ver. 17.—“And that no man might *buy* or *sell*, save he that had the *mark* or *name*, or *number* of his name.”

We have seen the mark of the beast in the cap of liberty, and the tri-coloured cockade; and as the name of a thing is a more permanent designation of it than a mark, we must look for the “name, or the number of his name,” in something more significative and important to a state, than a mere mark. I therefore apprehend, that the prophet here alludes to all those who bore any *civil* or *military office*, under the state of which the beast is the type: for these acted for and in the name of the state, and therefore they are properly described by persons having its “name, or the number of its name,” which is the same thing. Now it is a well-known truth, that the people in France have been obliged to enter into some public office or employment, or to wear the cap of liberty and tri-coloured cockade, in order to enjoy the right of “buying and selling,” and other common privileges of citizens; and that all persons who have refused to serve the republic, or to wear the mark, have been immediately enrolled in the list of *fanatics* and *moderés*; and suspected of treason

against the state: and to be suspected was to be guilty. This, during *the reign of terror*, as the revolutionists themselves call it, was generally the fact throughout France. Many thousands, as I have before said, have been condemned and executed without evidence of guilt, or even the form of trial; and therefore no democrat would, and no other person dared to, deal with one, who had neither the “mark nor name, nor number of the name” of the republic.

We have now seen that the policy and measures pursued by the republic, and the wonderful events produced by them, correspond with peculiar accuracy to all the preceding types of the beast, which the prophet saw “come up out of the earth.” The great decisive type, seems yet to remain involved in prophetic mystery. Many great and pious men among the ancients, as well as moderns, have sought to find out its great prototype in vain. At this we shall not be surprised, when we consider, that they had searched for it among events which had *already come to pass*, when, in truth, it referred to a civil power which had *then never existed*; nor had any Power bore a resemblance to it. It was a Power only known to Infinite Wisdom, and intended, by him, so to remain, until, in his own time, he should suffer it to appear in the world. Even then, the text intimates, that this great *mark* of the beast shall be a mystery, which shall require great wisdom to unfold; at least, much more than all his other marks: and yet the prophet invites us to search for the true explanation, and to find out his prototype. Whence we must conclude, that the task is not impossible to be performed. However, let us hear the prophet.

Ver. 18.—“Here is *wisdom*! let him that
“hath understanding, count the *number* of the
“beast;

“beast; for it is the number of *a man*; and
“his number is *six hundred three score and*
“*six.*”

The prophet, in the last verse, asserts that the beast should have not only a *mark* and a *name*, but that the name should contain a *number* by which he should be known! and here he gives the exact and particular number, and expressly informs us that “it is the number of *a man* ;” leaving us to find out by this hint a *proper man*, whose name contains the number 666. But at the same time he reminds us, that the discovery will be difficult, and require much search and deep consideration : for, says he, “*here is wisdom!* let him that hath understanding “count the number of the beast.” Now wherein does the difficulty consist? It is, as I humbly apprehend, in this; that it is not the name of *every* man, that can possibly be a distinguishing mark of a beast or nation. There are so many men in the world, whose names contain the number, that the distinction would be lost in the multitude. Besides, the names of men in *private* life, however their names might contain the number, could not bear a similitude or proper reference to a nation, so as to make it a *symbol* of a *nation*. To remove these difficulties, we must not only find out a man, the numerical letters of whose name contain the exact number of the beast; but he must be a man, who, in his *political character* and office, represents a nation, and by whose name a nation is known. It has, therefore, forcibly been impressed on my mind, that we must search for the man whose name contains the number, among the *kings* and *princes* of the earth. In this opinion I am almost alone; for many learned and pious commentators, the Protestant more especially, unmindful of the hint given by the prophet, have believed that they saw all the

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marks of the beast verified in the *church of Rome*. Pursuing this error, and forgetting that the number must be the number or name of a *man*, they found two *Greek* and *Hebrew* words denoting the *Latin*, or *Roman nation*, the numerical letters of which amounted to 666, and thence conceived that the number must refer to the church of Rome. To this circumstance they have added, that the church has “*latinized*” “*in every thing*,” in all her ecclesiastical forms and ceremonies; which they think conclusive.

To show that these arguments are by no means well founded, I might content myself with refuting them by the concession of the authors of them, and the express declaration of the prophet; for they themselves freely acknowledge, that the first beast which John “*saw rise up out of the sea*,” is the real type of the church of Rome; and the prophet positively asserts, that the beast which he “*saw come up out of the earth*,” was “*another **,” and not the same which he saw rise up out of the sea; “*that this other beast shall exercise all the power of the first beast*” (or the church of Rome), *before him*, and “*do miracles in his sight*,” and that the number of this other beast is 666. Now if the “*beast of the sea*” be the church of Rome, and the other, the “*beast of the earth*,” be a different beast, whose name or number is 666, and who shall “*do miracles in the sight of the other beast*,” it is impossible, in the nature of things, that the types of the “*beast of the earth*,” and particularly his number, should be intended by the Spirit of truth as designations of the church of Rome.

But as this error has been continued down from Irenæus to the learned Bishop Newton, and led

* Chap. xiii. 2.

commentators into a variety of others, it cannot be improper to give the arguments, upon which it has been founded, particular consideration, the more especially as the refutation of error often leads to the discovery of truth.

1. The words which *Irenæus* and his followers have fixed on, the numerical letters of which amount to the number of the beast, are "*Lateinos* and *Romiith*;" the first Greek, and the other Hebrew. And they contend it must be some Greek or Hebrew word. I confess I see no reason whatever to support this conclusion, but many against it, and many which lead me to believe, that the number of the beast was to be fulfilled in a *Latin* word. These I shall submit to the candid consideration of the reader.

The Grecian empire, long before the prophet wrote, had, in the course of Divine Providence, been destroyed, and its language soon after became a dead language, and the Hebrews were no longer an independent people, but scattered over the earth; and their dialect was soon to be changed from its former purity into a jargon of words professedly mystical, and only understood by themselves. These events, we must conclude, could not be unknown to the Spirit of truth, which unfolded the mystery to the prophet; and that it would not direct him to refer to a word, by which the great and infallible mark of the beast was to be made known to mankind, in a language which should be *obsolete*; or in a language, if not lost, so changed and corrupted, as scarcely to leave a trace of the original, and only understood by one people, and that too a people every where suppressed, despised, and of less influence in the world than any other distinct part of mankind; because a *general manifestation* of the power "typified by the word" was one great purpose of the prophecy; and
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that could not be well made by a word in a language either *obsolete*, or *little known*.

2. It is, besides, well known that ever since the building of the tower of Babel, and the consequent dispersion of mankind, the dialects of nations have been almost as numerous and various as the nations themselves, continually changing, and in time lost; so that now scarcely any two understand the language of each other. Had the number of the beast been referred to a word of any of the numerous *modern* languages, besides the difficulty of knowing in which to search for it, it would be impossible for it to become *generally known*, should it ever be found. On this account it was certainly necessary that the language, in which “the number or name” of the Power foretold was to be discovered, should be so preserved, as to be generally understood by the nations, who should in any respect be affected or injured by it; and particularly by the Pope and his people, “*before whom, and in whose sight,*” it was to “work miracles.” For these reasons, it seems to have been the will of ALMIGHTY GOD, that, in the course of his providence, the *Latin* language, after having been, in a manner, lost even in Italy, its parent country, upwards of a *thousand* years, should again be revived by the council of Trent, in the sixteenth century; that this Papal council should pass a decree, that the *Latin* translation of the Bible, a book intended to be read by all nations, should be the *only authentic version*: that the church of Rome should afterwards “*latinize* in every thing,” as our commentators phrase it; in all her canons, decretals, bulls, prayers, hymns, and the entire service of the church throughout the amazing extent of her influence; that her Jesuits, monks, priests, and friars, should be sent, as they have been, among the nations of the four quarters of the globe; that, while pro-
pagating

pagating her idolatrous doctrines in *Latin*, they should be the instruments of the divine will, of *preserving* an ancient language, in which God had appointed that her own disgrace and punishment should be made manifest, not only in her own “fight,” or to herself, but to the clear comprehension of the true church of Christ, wherever existing: a church which she has oppressed, and “trodden under foot,” during the long period of twelve centuries.

Indeed it is a singular circumstance, clearly demonstrating the power and providence of God, that among all the ancient languages, such as the Egyptian, Chaldean, Hebrew, Grecian, Latin, &c. the *Latin* alone, contrary to the uniform course of human events, should, after having been so long obsolete and lost, be thus *revived*, so as to be used and understood by the learned of almost all civilized nations, and in a particular manner by the members of the church of Rome. Nor is it to be accounted for, upon any other principle, save that of making the truth of this prophecy fully known, at least to all those whom it should concern, *when it should be fulfilled*.

3. It was the custom of the ancients to denote the names of things relative to their mysteries, by the numerical letters in the *name*. Having assigned the name to the thing, in order to conceal its meaning from the vulgar and uninitiated, they took the numerical letters it contained, and adding them together, they called the thing intended to remain mystical by the sum total; and thus the number became the *mystical name*. *Thouth*, or *Mercury*, they called 1218, because the numerical letters in that word amounted to that number; *Jupiter*, 737; *Sol*, 608, &c. The nature of the Power, as well as the time of its appearing

pearing in the world, designated by the beast, being intended by divine wisdom to remain uncertain and mysterious, until it should come, the prophet here evidently makes use of the same mystical language, and describes it by the numerical letters in a certain word. But aware of the difficulty, if not impossibility, of finding out the true word among the great variety in different languages, which might be in use at the time of the completion of the prophecy, the numerical letters of which might amount to the number of the Power, he gives us a clue to the discovery: for he tells us, in direct terms, that “the number (or name) of the beast is the number (or name) of a man.” If we then faithfully pursue this clue, this pole-star, leading directly to the truth, we must search for the number of the power predicted in “the name of a man.” This position is so evident, that it is strange it should escape the attention of the great and learned commentators, whose opinion I am opposing. And yet they have departed from it as far as the north is from the south. Instead of searching for the number or name of the power in “the name of a man,” they have looked for it in the name of a nation, or of a multitude of men composing a civil society; and finding that the Greek and Hebrew words, *Lateinos* and *Romiith*, the names of the *Latin* and *Roman* empire, contained the number of the beast, they have erroneously conceived, that the church of Rome must be its real prototype. Thus they have not only departed from the direction of the prophet, but also not considered that the Latin Roman empire could not be made, by any rule of the hieroglyphic or symbolic dialect, a symbol of *the church of Rome*: for that language is founded in analogy; and the thing symbolized, must, in its principal features, at least, bear an accurate resemblance to the type or symbol. Now there is no such resemblance between the policy and conduct of the church

church of Rome, and the Latin Roman empire, by which the latter might be made a perfect figure to represent the former. The latter was *pagan*, the former is *Christian*; the latter acquired its power and grandeur by *open force* and *conquest*; the other by *secret cunning*, *craft*, and *fraud*.

We must not then look for the number of this formidable and wicked power, either in a *Greek* or *Hebrew*, but in a *Latin* word; nor in the name of a nation, nor in any other name, except the name of *a man*; and of such a man as will properly answer to the symbol of the Beast or Nation; and pursuing the express direction of the prophet, find out such a name. It must not be the name of a *common* individual, or of a man of subordinate rank, because his name could not bear a proper relation and resemblance to a nation or *political body*; but there cannot be a more apt or a more significant figure for a nation than the name of a *supreme magistrate*, who, in his political capacity, represents the whole civil society. In *him* the wisdom, power, will, and consent of every individual, is politically supposed to exist. He acts in all things as, and for, the commonweal; *his* acts are as completely the acts of the nation, and as obligatory upon it, as if every individual had personally assented to, and signed them; and *the civil society*, in all its public acts, laws, and treaties, bears and is known by, *his name*. For these reasons, I humbly apprehend that the prophet has veiled the name of the civil society, under that of some man who is the *king*, *prince*, or *supreme representative* of it. If, therefore, we can find a king or supreme magistrate, whose *name* contains the exact number 666, in numerical *Latin* letters, it will, of itself, amount to very probable evidence, at least, that the civil society over which he presides, is the prototype of the beast. And if we should farther find, that a name of a king,
or

or supreme magistrate of the FRENCH NATION, contains that exact number, exclusively of all other supreme magistrates upon earth, and at the same time add to these considerations the strong and particular verifications of all the other marks of the beast herein before illustrated, it will amount to evidence irresistible, that the Beast which the prophet saw “come up out of the earth” is the prototype of the *French nation*.

Now it is a fact, that there have been, not one only, but *sixteen* monarchs, who have presided over the French nation by the name of Louis; that the name of the monarch upon the throne, before, at, and even for some time after the epoch of the revolution, or the “coming of the beast,” was Louis, and consequently the nation was then known by that name. Translate the name *Louis* into *Latin*, and it gives us *Ludovicus*; a name which contains neither more nor less numerical letters than the number 666, the prophetic number of the beast.

Thus, by following the plain direction of the text, we have found the name not only of one man, but of a number of men, by which the French nation has been known during several centuries. In this name we count the number of the beast. The number of the name of the man, and the number of the beast, *are* exactly the same; and the number of both expressly and wonderfully foretold seventeen hundred years since, is SIX HUNDRED, THREESCORE, and SIX *.

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* The part of this chapter, relating to the number and name of the beast, was written and shown to a friend more than seven years since, and repeatedly mentioned to *another*. In a publication, which has appeared within the last three years, I find it merely asserted, that *Ludovicus*, or *Lewis XVI. King of France*, is the

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D	500
O	0
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I	1
C	100
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S	0
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	666
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THE THIRTEENTH AND FOURTEENTH CHAPTERS OF THE REVELATION.

Introduction to the Seven Vials of the Wrath of God.

THE prophet, in his digression of “ the little “ book*,” having written the history of the *Western Church*, and of the rise and persecutions of Papal apostasy †, and French atheism ‡, her two formidable enemies ; or, in other words, having related the events of the second woe, and told us that the third woe cometh quickly §, returns to “ the great book “ sealed with seven seals,” containing the general history of the church, and proceeds to narrate the events of the *seven vials*, of which the third and last *woe* were to consist. This was a woe, in which the interest and welfare of the whole church were to be deeply concerned, because it was to fall principally upon the impious persecutors of the word of God, and at the same time lead to her perfect reformation,

the prototype of the beast. But the author assigns no reason for his opinion. If he has unfairly ploughed with either of my heifers, all that I have to say to him is, what Virgil said on a similar occasion, *Hos ego versiculos feci, tulit alter honorem*, &c. If he has not, it will be a corroboration of the truth I have endeavoured to establish.

* Rev. x. 2. 8, 9, 10.

† Ibid. xiii. first ten verses.

‡ The last eight verses.

§ Ibid. v. 1.

and final redemption. But as it has been the unvaried method of the prophet, before he enters upon the detail of the events of a new period or subject, to take a summary view of its prominent features in his proem ; so here he briefly recites, or rather alludes to, the great events of the third woe, or of the “ seven “ vials of the wrath of God ;” and then gives a more minute description of them in the next six chapters.

This summary of the most awful part of the whole of his prophetic history, he begins with a description, inimitably sublime, of Christ the “ Lamb of God, “ standing upon Mount Sion with a *host of saints*,” the “ first-fruits unto God and to the Lamb,” rejoicing at the blessed prospect before them, and ready to attend him in the execution of his Father’s will *. He farther represents the righteous Judge of the whole world as mercifully forewarning, by an angel, “ all them that dwell on the earth,” that is, all them that live in disobedience and sin, to fear “ God and give him *the* glory,” and commanding them, at their peril, to “ worship Him that made “ heaven, and earth, and the sea, and fountains of “ waters ;” and at the same time apprising them, that “ the hour of his judgment is come †.” By another angel, in order to prevail on them, if possible, to return to their God, against whom they had wantonly rebelled, and to avoid the impending perdition, they are assured, that the awful and irrevocable decree, consigning BABYLON THE GREAT ‡, that most powerful and formidable confederacy against God and his Christ, to everlasting destruction, is already past : “ for,” says the angel, “ Babylon is fallen ! is “ fallen ! that *great city* ! because she made all na-

* Ver. 1, 2, 3, 4, 5.

† Ver. 6, 7.

‡ See chap. xvii. 5, *et per totum*, where it is described at large ; xviii. 2. and xix. 16, 17, 18, 19, 20, 21, where its destruction is foretold.

“ tions * drink of the wine of the wrath of her for-
 “ nication †.” A third angel, in a more especial
 manner, denounces the dreadful and never-ending
 torment of all those who shall embrace the *doctrine*
of atheism; a doctrine which “ denies both the
 “ Father and the Son ‡;” and which amounts to
 nothing less than “ the sin against the Holy Ghost,
 “ which shall never be forgiven §.” For this angel
 declares, with a loud voice, that “ if any man shall
 “ worship the *beast* and his *image*, and receive his
 “ *mark* in his *forehead*, or in his hand, the same shall
 “ drink of the wine (the essence or spirit) of the
 “ wrath of God, which is poured out without mix-
 “ ture into the cup of his indignation; and he shall
 “ be tormented with *fire and brimstone* in the pre-
 “ sence of the holy angels and in the presence of
 “ the Lamb: and the smoke of their torment as-
 “ cendeth up for ever and ever. And they have no
 “ rest day nor night, who worship the *beast* and his
 “ *image*, and whosoever receiveth the *mark* of his
 “ name ||.” This beast is before described by the
 very characteristic marks here mentioned ¶, as a
 power that shall make an image, and compel the
 people to worship it, and as having adopted na-
 tional marks, and obliged the people to wear them;
 and therefore it is evident he refers to it in the text.
 This power I have proved, beyond a doubt, is athe-
 istical France **.

Christ with his saints, thus prepared, is represented
 as receiving, by several angels, the instructions and
 orders of his Almighty Father, to superintend the
 pouring out the “ third woe, or the seven vials con-
 “ taining the seven last plagues of the wrath of

* Chap. xvii. 2. xviii. 3.

† Ver. 8.

‡ 1 John, ii. 22.

§ Luke, xii. 10.

|| Ver. 9, 10, 11.

¶ Chap. xiii. 14, 15, 16, 17.

** See antea, ch. iii.

“ God” upon the impious and ungodly opposers of his holy word. He is called “ one *like* unto the “ Son of man,” not the *real* Son of man; to denote, that although he is the Son of the ever-living God, yet he shall come either in, or in the *appearance* and *similitude* of the same body in which he was crucified. In the same words he is before described by the prophet *, and also by Daniel, where he predicts the very event here in part alluded to, namely, his appearing before his Father, and receiving “ his dominion and glory,” and a kingdom which shall not be destroyed, an everlasting kingdom, “ in which all dominions shall serve and obey him †.” And he has “ upon his head a golden crown,” to imply, that as gold is the most pure and precious of all metals, so the light and truth of his Gospel, the revealed word of God, are the most perfect and excellent of all things; and therefore that he wears it as a crown upon his head, the most exalted part of his body, as an emblem of his righteous power and glorious triumph ‡ over the wicked who have opposed his Gospel, and rejected it with contempt. He has also “ in his hand a sharp sickle;” an instrument of destruction, a symbol of the commission he was about to receive. This commission, delivered to him by “ an angel,” who came out of the temple,” that is, from God himself, is “ thrust in thy sickle and “ *reap*,” cut down, and destroy; and the reason assigned is, “ for *the* time is come for thee to reap:” meaning, as I humbly apprehend, that it is “ time “ for thee to stop the progress of the wicked, lest “ they should prevent my holy purpose in sending

* Rev. i. 13.

† Dan. vii. 13, 14. 27.

‡ So the church is represented, by the allegory of a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; to denote her triumph over the heathen world in the fourth century, through the labours of the twelve apostles. Rev. xii. 1.

“ thee to suffer an ignominious death; and the
“ blessed effects of all thy labours; for they have
“ reached such a daring height of sin, as not only
“ to reduce thy power, but even to defy my omni-
“ potence, and deny my existence; and therefore
“ begin to *reap*, to cut them off and destroy them.”

And we are told, by the prophet, that Christ did thrust in his sickle on the earth, and the earth (the ungodly) was reaped, “ was cut off and destroyed*.”

Here the prophet, by the word *earth*, alludes to those dreadful judgments which we have lately seen poured down upon France, Germany, and Italy, and that which is to fall on the Ottoman empire; judgments upon the particulars of which the prophet enlarges in the sixteenth chapter, under the symbols of the first “ six vials;” as I shall have occasion to prove in a future comment upon them.

Having thus briefly alluded to the destruction of the wicked, in the course of the events of the first six vials, the prophet gives us the great outlines of the seventh and last: for he says, “ Another angel
“ came out of the temple, which is in heaven, he
“ *also* having a *sharp sickle*. And another angel
“ came out from the *altar*, which had power over
“ *fire*.” Upon considering these verses, several observations naturally occur. The three first angels mentioned in this chapter, were to be the messengers of Christ, sent in the course of his office to admonish and reform mankind, and to announce the judgments of his Father upon the refractory and obstinate sinner, as we have already seen; but the three following angels mentioned in it, are said to come out of the *temple*, and one of them from the *altar*, to inform us they were vested with authority from God himself: for it is in his temple which is in heaven, that the spirit, the presence, the power

* Ver. 14, 15, 16.

and glory of God are supposed to reside. One of the angels had also a *sharp sickle* (the emblem of a fierce and dreadful destruction), to show that he was sent from God prepared to cut off the ungodly, as soon as he should receive the awful command; a business not within the original commission of Christ, which was the *salvation*, and not the *perdition*, of man. The second angel comes from the altar, the place whence the justice and mercy of God are administered in the course of his all-righteous providence; and he had “power over fire;” over the most destructive of all the elements, over that very element by which the world itself shall be burnt up “and destroyed at the last trump*.” Clothed with this power, he is sent to the first angel, and commands him, with a loud voice, to “thrust in his sharp sickle, and gather the clusters of the vine of the earth†, for her grapes (her wild, or four grapes, or wickedness) are fully ripe.” And it is said, that the angel did “thrust in his sickle into the earth, and gathered,” not the clusters only, but “the vine” itself, “of the earth, with the clusters upon it;” evidently alluding by the vine to the kingdom of Satan. For, as the vine is the parent and the nourisher of the grapes, so Satan is the author, propagator, and power that brings all manner of sin to its utmost maturity. Into this kingdom then, or, as St. Paul describes it, into the kingdom of “the prince of the power of the air, the spirit that worketh in the children of

* 2 Pet. iii. 10. Isaiah, li. 6. Matt. xxiv. 3. 36. Rev. xx. 11. Ibid. xxi. 1.

† The reader is requested to turn to the beautiful parable of the vineyard which brought forth wild grapes, to be found in Isaiah, v. 1, 2, 3, 4; to the vine of Sodom, and the bitter clusters and grapes of Gomorrah, Deut. xxxii. 32, 33; and to the four grapes mentioned by Ezekiel, xviii. 2: and he will find that these passages clearly support my construction.

“ disobedience *,” the fickle is to be thrust; and Satan, the vine of it, with its clusters of his wicked instruments, are to be gathered, cut down, and destroyed. But this is not all: thus gathered, they are to be “ cast into the wine-press of the wrath of “ God;” there, as a vintner treads out his grapes and mashes them to pieces, *never again to be united*, Satan and his power are to be trod, and so divided and destroyed, as not to be able to impede the coming, or interrupt the peaceful reign of the LAMB OF GOD †.

I have been led to this interpretation of the seemingly mysterious, and yet beautiful group of figures, expressing the meaning of the prophet, by finding that the word *earth* ‡, in many parts of the Scripture, is used as a metaphor for a wicked power or nation, for wickedness and sin in general, and the source of sin; that the word *vine* is used for a power either good or evil: when represented as bearing its natural fruit, it is used for the Jewish church §, the church of Christ ||, and Christ himself; and when bearing wild, sour, or bitter grapes, for a sinful power or people: that a vine growing out of the earth, the source of all evil, represents Satan, the evil spirit; and that a, or one, vine of the earth in the singular number, having clusters of grapes raised and nourished by, and united to it, is a beautiful figure for a number of wicked and ungodly powers, with their several hosts, collected and united together in one grand confederacy **: that a sharp fickle, is a proper trope for a rapid and great

* Eph. ii. 2.

† Ver. 17, 18, 19. Rev. xxx: 19, 20, 21.

‡ See note on the word *Earth*, chap. iii.

§ Psalm lxxx. 8. Jerem. ii. 21. Isaiah, v. 1.

|| Matt. xxvi. 29. Luke, xxii. 18.

¶ John xvi. Isaiah lii. 2.

** Deut. xxxii. 32. Isaiah, v. 4. Ezek. xviii. 2.

destruction; and the gathering the “vine of the earth, and casting it into the wine-press of the wrath of God,” denote the utter destruction of such confederacy, and the parties concerned in it. But that which chiefly seems to countenance this construction, however novel it may appear, is, that the prophet, having given this brief account of a great confederacy which is to come, enters into a particular description of the parties * and of their design, and denounces their utter † destruction among the events of the “seventh vial.”

THE FIFTEENTH CHAPTER OF THE REVELATION.

IN this short chapter, yet continuing his summary of the third and last woe, the prophet draws nearer to the particular history of the contents of the “seven vials,” and tells us, there were presented to his view “seven angels, having the seven last plagues;” and that “in them is filled up the wrath of God ‡.” But it being the *uniform* practice of the divine Spirit of prophecy to give to the church assurance of his merciful protection, amidst the awful dispensations of his wrath upon the wicked, so it is not omitted upon this last dreadful occasion: and therefore he adds, what ought to be the most powerful of all motives with the believers in Christ, to double their diligence, “And I saw, as it were, a sea of glass § mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand upon the sea of glass, having the harps of

* Rev. xvi. 13, 14, 15, 16. xix. per. totum.

† Rev. xix. per totum.

‡ Ver. 1.

§ See chap. iv.

“God.”

“God*.” This place of holy protection, prepared of God for the righteous, is not to be the sea itself, but, as it *were*, or *like* unto, the sea. It was like unto the sea in its great *extent* and *compass*; because it was to contain *all* “who had feared God, and given him the glory†.” It was like unto the sea in its *natural* state, calm, unruffled, and at perfect rest, amidst surrounding havoc and destruction. It was like unto “a sea of glass,” because as glass is a substance which *receives* and *reflects*, with accurate truth, the light of the sun, the great luminary of the terrestrial world, so this place shall receive and reflect, with unvaried purity, the light and truth of the ever-living God revealed through Jesus Christ, the “Sun of righteousness,” and of the spiritual world. This place is moreover said to be “mingled with fire;” that is, mingled with the *wrath of God*, which shall be there, ready to destroy the wicked who dared to approach near it, and to save from all harm “them that have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name‡.” And upon this sea of glass, that nation and the individual of every nation, wherever to be found, thus described; or, to speak the literal sense of the text, all those who shall have resisted *to the end*, the blasphemous and atheistical principles of French philosophy, shall stand in perfect safety, prepared to receive their blessed Redeemer, now ready to come to the marriage supper. Yet more; they shall be so perfectly convinced of the divine goodness and mercy in their miraculous preservation, that, “having the harps of “God,” they shall sing “the song of Moses, the servant of God, and of the Lamb§, saying, “Great and marvellous are thy works, Lord God

* Ver. 2.

† Rev. xix. 6, 7.

‡ Ver. 2.

§ Alluding to the song.

“Almighty; just and true are thy ways, thou
 “King of saints. Who shall not fear thee, O
 “Lord, and glorify thy name? For thou *only* art
 “holy; for all nations shall come and worship
 “before thee; for thy judgments are made mani-
 “fest*.”

The righteous, and particularly those whose love and fear of God have enabled them to triumph over *the blasphemy of atheism*, thus assured of the protection of God during the fierceness of his wrath, the seven angels are made ready to pour it out. “The *temple* of the tabernacle of the testimony in heaven is opened.” The angels “come out of it,” clothed in pure and white linen, “and having their breasts girdled with golden girdles” (to intimate the justice and righteousness of their awful commission); and seven golden vials, full of the wrath of God, are given to them†.

The prophet next informs us, that this “temple was filled with smoke from the glory of God, and from his power; and no man was able to enter the temple, till the seven plagues of the seven angels were fulfilled‡.” To understand the meaning of this comprehensive verse, it seems necessary to inquire, in the first place, to what temple does the prophet here allude, for there are several mentioned in holy writ. He could not mean the tabernacle built by Moses, nor the temple by Solomon, in which God condescended to manifest his will to his chosen people the Jews. He is here speaking of a *future* temple, and the former ones have long since been destroyed. Besides, they were made with hands, and locally situated upon the earth; but this temple is now *in heaven*; that is,

* Ver. 2, 3, 4.

† Ver. 5, 6, 7.

‡ Ver. 8.

in the true church* of Christ, now with God, consisting of the saints and martyrs. They were indeed types of this temple, a more glorious temple; even the same which Christ said he would “build “in three days†,” meaning in the *hearts of men*. The same “temple of the living God,” which Christ, “he in whom dwelleth all the fulness of “the godhead bodily,” did build up‡, by the divinity of the truths of the holy word of God, operating effectually on the souls of the members of his church. Of this temple of St. Paul speaks on several occasions. When writing to the Corinthian church, he says, “Know ye not, that ye are the “temple of God, and that the spirit of God dwell- “eth in you§?” If any man defileth “the temple “of God, him shall God destroy; for the temple of “God is holy, which temple ye are.” Again, in another place, he tells them, “for ye are the temple “of the living God; as God has said, I will dwell “in them, and walk in them, and I will be their “God, and they shall be my people||.” The same temple the prophet also mentions as possessed by the saints and martyrs, the first fruits unto God and his Christ, already with God. “They are “before the throne of God, and serve him day “and night; and he that sitteth upon the throne “shall dwell with them¶.” And again, he more particularly describes it as “coming down from “God out of heaven with the new Jerusalem**.”

* The word *heaven* is a common figure for the church of Christ.

† John, ii. 19.

‡ Col. ii. 9.

§ 1 Cor. iii. 16, 17.

|| 2 Cor. vi. 16, 17, 18.

¶ Rev. vii. from ver. 9 to the end; but particularly for the words cited, see ver. 15.

** Rev. xxi. xxii.

Taking this to be the blessed temple, which is to be opened to let out the seven angels of the wrath of God, let us next inquire when it was built, how it came to be shut up on earth, and when it is to be finally opened for the reception of all the children of God, never more to be shut? It was *built* by Christ himself, in the first century, when, at that time, he established the word of God in his church. It remained *open*, and continually received, all who, by a holy life and conversation, became worthy to enter into it, until it was spread, in a manner, over the whole earth. And it was *shut* upon earth, or “caught up unto God and to his throne*,” as the prophet elsewhere expresses it, in the seventh century, when the church, ungratefully and foolishly, deserting the word of the true God, fell into Mohamadan fatalism, filth, and sensuality, and Papal corruption and idolatry; and thereby discarded its holy High Priest. And it will continue thus shut up, until the seven angels shall be ready to come out of it, when it shall be opened.

But although opened, it is to be so “filled with smoke, from the glory and from the power of God, that no man shall be able to enter into it, till the seven plagues of the seven angels shall be fulfilled:” meaning, as I humbly apprehend, from considering the different texts upon the subject, that as neither the reformation of the church, nor the atonement of Christ, to divine justice, will fully be completed, nor the wrath of God upon the ungodly, fully appeased; so no man†, the saints and martyrs excepted, shall be able to enter into it, until those purposes shall be entirely accomplished, “or the seven plagues of the seven angels” be fulfilled. These purposes will not be accomplished, according

* Rev. xii.

† Rev. vii. 15.

to St. Paul, until Christ “shall put down all rule,
 “and all authority, and power. For he must
 “reign until he hath put all his enemies under his
 “feet. The last enemy that shall be destroyed is
 “death. And when all things shall be subdued
 “unto him, then shall the Son also himself be sub-
 “ject unto Him that put all things under him, that
 “God may be all in all*.” In the same path with
 this great apostle, the prophet travels without the
 least deviation, and places the final opening of this
 temple, that the redeemed, through Christ, may
 enter, after the seven vials and the utter destruction
 of all his enemies, even of Satan and death itself;
 even after the destruction of the world, the last re-
 surrection and judgment, and the creation of the
 new heavens and the new earth; and then repre-
 sents its† “coming down from God with the new
 “Jerusalem, and the blessed reign of God, and the
 “Lamb in it, for ever and ever.”

SIXTEENTH CHAPTER OF THE REVELATION.

On the seven Vials of the Wrath of God.

AND I heard a great voice out of the temple, saying unto the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the *mark* of the beast, and upon them which worshipped his *image*.

3 And the second angel poured out his vial upon the

sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the *rivers and fountains* of waters, and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the

* 1 Cor. xv. 24, 25, 26, 28.

† Rev. xix. 3.

blood

blood of saints, and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the *sun*; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon *the seat of the beast*; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon *the great river Euphrates*; and the water thereof was dried up, that the way of the kings of the East might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven,

ven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Ver. 1.—“ And I heard a great voice out of the temple of heaven, saying to the seven angels, Go your way, and pour out the vials of the wrath of God upon the earth.”

Ver. 2.—“ And the first angel went and poured out his vial on the *earth*; and there fell a *noisome* and *grievous sore* on the men which had the *mark* of the beast, and upon them which worshipped his image.”

WE have seen that the prophetic contents of the seven seals, relating to the rise and exaltation of the church over the heathen world, were revealed by *Christ* himself; and the visitations of God upon the church, by *angels*; but here we find that the last plagues, or the last tremendous judgments of an offended God, represented under the figures of “ the seven vials of his wrath,” are revealed to the prophet, by a great voice out of the temple “ of heaven,” or immediately from GOD HIMSELF. Hence, alone, there is reason to expect, that they are to be more exemplary and more decisive, than any of his former judgments upon the children of men, since the flood. But to remove all doubt upon this point, the vials are expressly called* “ *the last plagues*.” They are to be “ full of the wrath of God, who liveth for ever and ever†.” And we are told‡, that “ when the seventh angel (having the third and last woe-

* Rev. xv. 1.

† Ibid. 7.

‡ Rev. x. 7.

“ trumpet)

“ trumpet) shall begin to sound, the mystery of God
 “ shall be finished, as he has declared to his servants
 “ the prophets.” And, moreover, that when the
 seventh angel shall have “ poured out his vial into
 “ the air *,” there shall come “ a great voice out of
 “ the temple of heaven, from the throne, saying,
 “ IT IS DONE.”

Such being the decisive and tremendous nature of these vials, it is a question worthy of consideration, upon whom they are to be poured out? There is no reason to believe, from any part of holy writ, that they are to be emptied upon that remnant of mankind, who shall “ fear God, and give him the glory.” Indeed this is the very condition offered by Christ himself, upon the performance of which they should *avoid* the threatening judgments †. Besides, these are “ the children of promise ‡,” “ the children of “ God §.” “ And God will not break his promise, “ nor destroy his children :” “ for God will dwell “ with them, and they shall be his people ||.” These vials, then, are destined to be poured out upon the hardened and incorrigible “ children of disobedience ¶,” in whom Satan “ worketh,” and has persuaded them to believe they can live “ without “ God in the world.”

Another question, which is of great importance, is, when is it, that the prophet gives us reason to look for their effects? We have seen that he has divided his subject into three periods of events, under the allegories of *seals*, *trumpets*, and *vials*. The events of the two first, we have also seen, have come to pass, and the prophecies respecting them been fulfilled in the order foretold. Nothing then remains but the events of the third period, or of the seven

* Rev. xvi. 17.

† Rev. xiv. 7. xi. 18. xix. 5.

‡ Gal. iv. 28.

§ Gal. iii. 26.

|| Rev. xxi. 3.

¶ Eph. ii. 2.

vials.

vials. And as we know, from the annals of the world, that God has ever punished the wicked in all ages, pulling down kingdoms and states whenever the measure of their iniquities * has been full, and setting up others in their stead, according to his righteous purposes, can it be supposed, with any degree of reason, that his *justice and his power* are now *asleep*, when his all penetrating eye sees men surpassing all former times *in sinful and ungodly lusts*? when he sees whole nations, “mockers †” of his *holy word*, and, with the most daring impiety, and outrageous blasphemy, proclaiming to the world, that **HE DOES NOT EXIST**; and when he sees these sons of *Belial* ‡, with unceasing exertions, disseminating, throughout the world, the poison of atheism, with design to frustrate the purposes of his holy will? I say, can we suppose that a God, whose “eyes are too pure to behold evil, or to look upon iniquity §,” has suffered them to proceed in their nefarious design, without pouring out *the just wrath* of his indignation, to abate, if not to stop, its progress?

But, for farther satisfaction on this point, let us take a view of the state of Europe, during the course of the last thirteen years. Has she been at peace with God, and enjoyed his merciful and all-powerful protection? On the contrary, we have seen her afflicted with wars, in which all her princes and states have been parties, and in which all their suffering people have, more or less, been involved. We have seen unheard-of scenes of public rapine and devastation; of insurrections, rebellions, and civil wars; of poisonings, assassinations, and massacres; of revolution upon revolution; of the wrecks of kingdoms and the fall of states; and of the destruction of incalculable millions of the human race.

* Dan. ii. 44. † Jude, 18. ‡ 1 Sam. ii. 12. § Hab. i. 13.

Surely these are the wrathful judgments of indignant and offended OMNIPOTENCE !

These judgments, no serious mind can doubt, but that the French nation, in its revolutionary career, has alone called down ; and, therefore, the prophet in foretelling the events of the seven vials, in the order of time in which they were to come to pass, represents the first vial, as poured out upon that ungodly and atheistical nation. “And,” says he, “the first (angel) went and poured out his vial “upon the *earth* ;” meaning the same nation, which he had before described, in the thirteenth chapter and eleventh verse, as “coming up out of the *earth* ;” and which, in the comment upon that chapter, I have shown is a prophetic figure of France, in her atheistical state. But, as the word *earth* is often used, in prophetic language, as a figure for divers nations, he adds a more particular mark, to show that he here alludes to the same nation he had before described. And there “fell a noisome and “grievous sore upon the men which had the *mark* “of the *beast*, and upon them which worshipped “his *image* :” evidently referring to the people of France, who wore the national marks of the *red bonnet* and *tri-coloured cockade* ; and who worshipped the *image* of their god, *Liberty*, as the objects who were to be afflicted by the “noisome and grievous “sore.”

But what does the prophet mean by a “noisome and grievous sore ?” He could not mean that a great nation should be afflicted with a “sore,” in the manner of a man, or other animal. This seems highly improbable ; and yet this is the literal sense of the word. We must then look for his meaning in allegory, of which the Apocalypse for the most part consists. And here we shall find, that,

that, in a beautiful figure, he compares the government, or *body politic* of the French nation in its atheistical state, to the *body of a man* when afflicted with “a noisome and grievous sore.” To do justice to the allegory, we must consider the disease of a man in a leprous state, from its commencement to its termination in *death*, and then compare it with the late wretched state of the French nation. The human body is sick, when the *fluids* become vicious and corrupt, and no longer perform the offices assigned them by nature. When the vicious and corrupted parts of the *fluids* break out into ulcers through the *skin*, that *covering* which protects the whole body from harm, it is said to be *sore*; and when the ulcers become offensive and putrid, and spread over the whole body, it is then afflicted with a “noisome and grievous sore,” which must end in its dissolution. So it is, in every respect, with the political body of a civil society; for this, like the natural body, is subject to disease and death. If the political fluids, or *the people*, who, while they perform the duties of citizens, assigned them by the nature of their government, nourish and support it in health and vigour, become discontented, licentious, and tumultuous, it is feeble and *sick*. When this licentiousness breaks through the *laws*, the political *skin*, which covers and secures the society from injustice and wrong, into insurrections and civil wars, it is distressed and sore. And if these insurrections and civil wars become general, and break out into open rebellion and treason against the state or body politic, attended by all the horrors of impiety and licentiousness of atheism, it may be said, with the strictest propriety, to be afflicted with “a noisome and grievous sore,” or a political leprosy, which must also terminate in its destruction. Such is the picture of a sinking state, at the crisis of its dissolution, drawn by the allegorical pencil of

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the prophet in five words. Is it not beautiful throughout? How brief the figurative expression, and yet how comprehensive in description! Can we find, in Homer, Virgil, or Milton, a figure equal to it in *elegance and sublimity*? It is, however, the real portrait of the French monarchy from the year 1788, to the year 1792, when it was destroyed, and a republic established in its stead.

During this period (the period which embraces the events of the first vial) the political body of the French nation was covered over with political boils and ulcers, from the crown of the head to the soles of her feet. The monarch, the head of the state, was weak and ever undecided, resolving and receding, rejecting and then embracing the very measures he had before rejected, however corrupt and ruinous; in short, so enfeebled by the ulcerated condition of the whole politic body, that he was incapable of executing *any*, when nothing but the *strongest* measures could heal the distempered state. The members of his cabinet were corrupt, perfidious, and ambitious; adding to the public confusion, in hopes to ride prosperously even in the whirlwind of anarchy, and to direct the storm. The national councils, which, for the most part, consisted of the illiterate dregs of the people, were often changing from bad to worse. The most solemn and important of their debates were attended by anarchy and uproar, ever silencing the voice of reason and justice. Their decrees were formed by factions without, and passed by the intimidating clamours and vociferations of the lowest dregs of the people in the galleries, hired for the purpose, within; all tending to increase the public disorder, and, in short, to destroy the constitution. The magistracy, to whom the execution of the laws, and the preservation of the public peace, were committed, not only entirely neglected

neglected the duties of their offices, and thus let the people loose from all the restraints of law; but joined with others to break through the laws, and to aggravate the public distemper. Thus the *fluids* of the head, and that part of the civil society called the State, no longer able nor fit to perform the offices assigned them by the constitution, became vitiated and corrupted, as it were, like the *blood of a man* when tending to a deadly and incurable leprosy.

But this is, by no means, all that is implied in this prophetic figure. The powers of the State, or body politic, foretold, must not only be corrupted, but the corruption must break through the *laws*, the *political skin*, so as not only to be grievous to the patient, but to be so fraught with injustice, villainy, and wickedness, as to be disgusting and offensive to all upright and good men: for nothing short of this can answer to the figure of “a noisome and grievous” political “fore.” Now, to show the similitude between such a fore, and the late political state of France, I shall only have occasion to take a summary view of the prominent facts, which produced the revolution. It is well known, that before the year 1788, and when the monarchy was in the soundest health and vigour, the great mass of the people of France, of all ranks and degrees (a small remnant excepted), had drunk large draughts of that most destructive of all poisons, *atheism*. They had been taught to believe, that there was “no God! no “future state of rewards and punishments;” and that “death was only the eternal sleep of the soul.” Having thus lost all sense of their duty and obedience to the GOD OF HEAVEN, it was not to be expected that they would long retain a sense of their subordination to a man, to their king. Hence it became the fashionable topic, to speak of their *sovereign*, of the SON OF GOD, and even of GOD HIM-

SELF, with ridicule and contempt, yea, with *defiance*. All laws, both human and divine, were considered, by them, as non-entities. In this state of more than Egyptian darkness, nothing was criminal, and every thing lawful, which an unlimited gratification of their ambition, and their lusts, could suggest. With minds thus loosened from all restraints of religion and morality, the most resolute, wicked, and ambitious split into different factions, each having their plan of arbitrary rule. These struggled for mastery in the great national council, which they divided and distracted, by opposing one another in every measure, except such as happened to be proposed, and tended to restore the state to its former health and vigour: in rejecting these they always united. At length, finding that their dissensions obstructed their measures, and that the monarchy must first fall before they could hope for success, they united in the Jacobin club, for the purpose of removing that bar to their ambition.

All historians of the French revolution speak with horror of the injustice and sanguinary measures of this monstrous conspiracy. A brief description of it by one of them is so apposite to my purpose, that I cannot forbear repeating it in his own words *. “ This monster,” says he, “ took upon itself alone, “ to carry on our revolution; it directed, it executed all the operations of it, all the *explosions* “ and *outrages*. It every where appointed the most “ active leaders, and, as instruments, employed the “ profligates of every country. Its power far surpassed that which has been attributed to the *Inquisition*, and other fiery tribunals, by those who “ have spoken of them with the greatest exaggeration. *Its centre was at Paris, whilst clubs in every*

* F. Page’s Hist. F. Revolution.

“ town,

“ town, in every little borough, overspread the sur-
 “ face of the whole kingdom. The constant cor-
 “ respondence kept up between those clubs, and
 “ that of the capital, was as secret and as *speedy* as
 “ that of *free-masonry*. In a word, the Jacobin club
 “ had prevailed in causing themselves to be looked
 “ up to, as the real national representation. Under
 “ that pretence they censured all the authorities
 “ in the most *imperious* manner. And whenever
 “ their denunciations, petitions, or addressees failed
 “ to produce immediate effect, they gained their
 “ point by INSURRECTIONS, ASSASSINATIONS, AND
 “ FIRE.”

To pass from this general view, to a detail of all
 the villainous enormities of this COLÖSSAL HYDRA, in
 such a brief dissertation as this, is as impossible as
 it is unnecessary. Let it then suffice to say, that if,
 by the collision of their different plans, and the
 dreadful action and re-action of the several factions,
 the ignorant and already corrupted people were im-
 pelled, before the coalition, as ulcers through the
 skin, to break through the laws, into tumults, insur-
 rections, assassinations, and massacres; these poli-
 tical ulcers were now augmented a hundred fold,
 and covered the *whole political body*. Become all-
 powerful and frightful, religion, law, morality, hu-
 manity, and political order fled at the terrific nod of
 the Jacobin club, as from a *hideous spectre*. At its
 nod the “ great city,” Paris; as an historian expresses
 it*, became, “ of a sudden, without government,
 “ without a head, without guards, police, patrols,
 “ justice, or public worship, or even public amuse-
 “ ment.” At its nod, a horde of banditti started up
 in the several provinces, plundering, prostrating, and
 burning the castles and archives of the feignoral no-

* F. Page's F. Rev. vol. i. p. 104.

bility, and the mansions of men of all ranks *. At its nod the great councils of the nation bent the knee, bowed obedience to its despotism, and gave their sanction to every measure, however unjust and tyrannical, which it was pleased to dictate, by passing them into decrees †. At its nod, the most bloody civil wars were kindled, in which no quarter was given on either side, in all parts of the country, until France became a “noisome and grievous sore,” all over ulcerated, a mass of putrid corruption, bleeding at every pore; a “*field of blood* ;” or, as another historian, when labouring for language to describe the dreadful scene, expresses it, until France was made “ONE GREAT TOMB.”

All opposition appalled and silenced by these bloodthirsty means, the tyrants hastened to put an end to their royal victim. They now threw off the mask, broke out into open rebellion, seized upon, imprisoned, and dethroned their sovereign; destroyed a monarchy the most ancient and splendid in Europe, and established a revolutionary republic upon its ruins: a republic, which, in the course of divine Providence, is to be the instrument of pouring out upon this apostate and blasphemous nation a yet greater portion of his wrath, as will hereafter appear, from the events foretold under the fourth vial.

Vial 2.—Ver. 3.—“And the second angel
“poured out his vial upon the *sea*, and it be-
“came as the blood of a *dead man*: and every
“*living soul died in the sea*.”

From the destruction of the French monarchy, and the rise of the republic, the prophet, I humbly

* F. Page's F. Rev. vol. i. p. 151.

† Bertrand's Annals, Introd. xvi.

apprehend, passes to the next great and important events which were to follow, in which the church of Christ in the West was to be materially concerned. I mean to those judgments and scourges of divine wrath, which have been lately poured out upon the apostate states of Italy, but principally upon *the church of Rome*, which has long held them estranged from the pure word of God, in an idolatrous captivity.

To understand this verse aright, it will be necessary to consider each sentence of it apart; because each of them foretels a separate fact, and those facts are veiled in mysterious allegory; and those allegories must be literally explained, before they can be properly applied to their appropriate events. Here then we are first told, that “the second angel poured out his vial upon the *sea*.” He could not intend that we should understand the word in a literal sense, because, to pour out a vial of his wrath merely on the “*sea*,” could answer no purpose of God’s justice and providence. We must then search for it in allegory. And in doing this we shall consider the nature and qualities of the *sea*; and then find out a Power whose nature and offices bear a similitude to them: for it is upon such similitude between the moral, religious, and political worlds, that the language of allegory has been formed; and therefore it is thence alone that we can obtain the literal sense of any figurative expression or type. Let us examine this beautiful figure in all its branches. The sea is a great body in the *natural* world, which supplies the lakes, rivers, and fountains, with water, and they return their streams to it; so the church of Rome, a great *ecclesiastical* body, supplies the kings, princes, and states, with her idolatrous doctrines, *her waters*; and they in return pay her their obedience and homage. *The sea*, by its vapours, supplies the lakes,
5 rivers,

rivers, and fountains, in a silent and *invisible* manner; so the church of Rome has, by her arts, frauds, and mysteries, in a *secret* manner seduced and converted many nations to her faith. *The sea*, when moved by gentle breezes, sends forth its vapours in *genial* showers of rain; and when moved by violent gusts of wind, in hurricanes and storms, to the lakes, rivers, and fountains, disturbing their waters, and overwhelming their banks; and they, in return, pour out their floods, their fish, and their treasures, into the bosom of the sea, to support and maintain it. Exactly in like manner the church of Rome, while nations remained obedient to her will, sent forth her *genial showers* of indulgences, licenses, pardons, and benedictions; but when disturbed and irritated by their refractory disobedience, *her hurricanes and storms* of interdictions, penances, bulls, and anathemas, to the nations of the earth; inciting their subjects to sedition and insurrections, and to overturn their governments, until they submit to pour into her lap their aids, fees, and bribes, to support her power and grandeur. Here then we find, that in this beautiful hieroglyphic, the similitudes of the prototype exactly correspond with the type itself, and therefore that this prototype is *the church of Rome*.

But it is not in the figurative sense only that this vial alludes to the church of Rome; the allusion is as strong in the literal sense of the word "sea." For the situation of Rome is upon a long, narrow strip of land, running into the *sea*; and surrounded on every side, except one, by the *sea*; and upon the river Tiber, near the *sea*; and therefore, when compared with inland powers, is, as it were, upon, or in the *sea*. Hence we find the prophet elsewhere, when foretelling the decline of the power of Rome in the West,

West, describes it by the same hieroglyphic * ; and when foretelling the rise of the church of Rome, and the vast extent of her influence over the nations of Europe, he says †, “ And I saw a beast rise up out of the sea.” From all which, no doubt can remain, but that the prophet makes use of the word *sea* to designate Papal Rome, as the object upon whose power this “ vial of the wrath of God was to be poured out,” as a just judgment for her abominable idolatry, for her artful seduction, and unrelenting and bloody persecutions of the church of his blessed Son, and for her daring impiety in the assumption of his divine attributes.

The *object* upon which this “ vial was to be poured out,” thus ascertained, what were to be the dreadful *effects* of its plagues ? In this respect the text is by no means deficient. It foretels not only the great events, but the very means and manner by which they should be brought to pass. It tells us, that, upon pouring out the vial, “ the sea became as the *blood* of a *dead man*.” Here the prophet, continuing his metaphorical language, compares the *condition* of the power alluded to by the word *sea*, to that of “ the blood of a dead man,” in a figure equally proper and elegant. *The blood* of a man is the great principle of his life and motion. When it becomes turbid and inert, the man is sick ; and when it is no longer put in motion by the heart, it becomes inactive and stagnate, and the man dies. Just so it is with a political body or state. Its powers, whatever be its form, are the *political blood*, and principle of its life and motion. When these become inert, and are not carried into vigorous execution, by the supreme magistrate, the *political heart*, it becomes weak and *sickly* : and when they are no

* Chap. viii. 8, 9.

† Chap. xiii. 1.

longer carried into *any* circulation or execution, they are stagnate, without life or motion, “ as the blood “ of a dead man ;” and the political body is *dead*. Is not this an apposite metaphor for a State that shall suffer its powers of defence to remain totally inactive, and not make the least effort to defend itself against a long-threatening and even invading enemy ? And was not this exactly the case of Rome, in the year 1798, when taken by the arms of France ? It was undeniably the fact. For although Pius VI. had seen, during the course of several years, the army of the republic overrunning Italy with the flames of war, subduing states, and forming new republics in their stead ; and had reason to believe he would fall in his turn ; and although the French general had denounced the destruction of Rome two months before its capture, the Pope made no preparation whatever for its defence. Instead of embodying and arming his people, who were solicitous, and petitioned to be armed, he amused them with pompous processions of the clergy and nobility, ladies of distinction not excepted, with all Rome in their train, for the most part barefoot, and with their heads uncovered ; and persuaded them to believe that a miracle would be wrought to obstruct the approach of the enemy, and to save the city, while the republican troops took possession of his citadel. Continuing in this insatuated delusion to the last moment, he opened the gates of Rome to hostility and plunder, and received his provoked and enraged enemy as a *friend*. Thus all the powers, the *political blood* of the state, were motionless and stagnate, and “ as the blood of a dead man.” And thus this prophetic verse became completely fulfilled in the fullest sense : “ *Quos Deus vult perdere, prius dementat.*”

From foretelling the capture of Rome, and the particular manner in which it would be taken, the prophet

prophet proceeds to the consequent event, *the total dissolution* of the government; and thus, by another apposite metaphor, represents this great event; “for,” says he, “every *living soul* died in the sea.” Here the word “sea” is put for Rome, the capital of the Roman territory, and “every living soul,” for the whole people subject to it. And according to the text, all of them are to die in the “*sea*,” or in *Rome*. But there are two kinds of death: a *natural* death, as when the soul is separated from the body, and its members; and the latter no longer derives any benefit from the counsel and direction of the former. There is also a *civil* death, which is, when the powers of government are separated from the society, and the people no longer enjoy the privileges and benefits derived from its civil institutes.—Thus a man, attainted and cut off from the protection of the laws, is said to be “*civiliter mortuus*,” “*dead in law* ;” lost to the society, and the society to him. Now is it to be reasonably supposed, that the prophet meant that all the people of the Roman society should meet in Rome, and there die a natural death? The fact is highly improbable, if not impossible. I rather conclude, he means a *civil death*; because the fact is not only possible, but has literally come to pass, in strict verification of the prophecy. For Berthier, the French general, having plundered the city, deposed the Pope, dismissed every officer of the government from their functions, dissolved the government itself, and its laws, and cut off the whole people from their former rights and privileges, left them in a *state of nature*, which is a *civil death*. And as these despotic acts were done *in Rome*, the prophet has, with wonderful and circumstantial accuracy, foretold the fact of “every living soul,” of the Roman society, dying in the sea, or *in Rome*. In this dead state, the people remained until the French general

general established a Jacobin republic of his own creatures and tools.

I will not conclude this subject without recurring to some former hints, given by the prophet respecting this great event, so interesting to the welfare of the Christian church. After having foretold, in the first part of the eleventh chapter, the rise of the church of Rome, under the metaphor of “a beast rising up out of the sea,” with her artful seductions, and violent persecutions of the church of Christ, he predicts, in the tenth verse, her destruction. “He that carrieth into captivity shall go into captivity; and he that killeth by the sword shall be killed by the sword.” Now it requires no argument to prove, because it is well known, that the Popes of Rome, from the commencement of their power, have carried millions of the church of Christ from the light of his Gospel into the dark *captivity* of a blasphemous idolatry. And those whom they could not seduce by their arts, frauds, forgeries, pretended visions, and false miracles, they have put to death by the Inquisition and *the sword*, until there was scarcely a ray of the sublime truths of Christianity to be found, in the western part of the world. Now, has not this prophetic verse been completely fulfilled? Have we not seen millions upon millions of the Papal church carried from under the influence of *the Pope*, into a yet more dark and terrible *captivity*, that of *atheism*? And have we not seen the Pope himself literally taken *captive*, and “go into captivity;” and all his mighty power and dominion overturned in one day by the “sword” of France?

And it is farther worthy of remark, before I leave this topic, that in the same chapter the prophet also foretels the *period* during which the Papal power

power should exist. “ And power was given unto him (the Pope) to continue forty and two months*,” which, in prophetic language, is 1260 years. The period of the continuance of a thing must be calculated from the time of its “ rise,” to its dissolution. The power of the Pope certainly commenced, and was established, in the year 606, notwithstanding the incongruous and unsettled opinions of commentators. For it was in that year the bishop of Rome was created Pope by a commission from Phocas, then emperor of Rome, and supreme head of the Christian churches, constituting him and his successors *universal bishops*. It was in the next year that he formally and publicly established his idolatry in the Pantheon at Rome, by changing the names of the heathen gods and goddesses, to those of the deceased martyrs and saints, and ordered their images to be worshipped. If then we date the rise of the Pope from that epoch, we shall find, upon inquiry, that upwards of 1211 prophetic years from that time are already elapsed, and that this was about the time pointed out by the text, in which we ought to look for the decline of Papal influence, and the delivery of the Christian church from Papal persecution, and from her captivity. Indeed, as I have before shown, the power of the Pope has already received a deadly wound in his late fall and captivity, and the desertion of his adherents and supporters in France, and other parts of Europe. And although there are some looking up to him as their deified patron, there is a strong probability that his power can never revive to any dangerous extent; and in the course of less than forty years, the remainder of the 1260, it will be little more than a shadow among nations, according to the several predictions of the prophet.

* Verse 5.

Vial 3.—Ver. 4.—“ And the third angel
“ poured out his vial upon the *rivers* and
“ *fountains of water*, and they became *blood*.”

This vial gives us a more literal and unequivocal description of the country and people, upon which it was to be poured out, than the last. It is to be poured out upon that country which contains the greatest number of “ rivers and fountains of water.” If this be the natural sense of the verse, there can be no doubt but that *Germany* is that country. It contains a greater number of rivers and fountains than any other country upon the earth. Examine the map of the world, and then cast your eye upon Germany, and you will see the great river Oder emptying its waters into the Baltic, upon the north; the Elbe, the Weser, the Rhine, and the Meuse, into the German Ocean on the west; the Rhone and the Adige on the south; and the Danube and the Drave into the Black Sea on the east; and all their innumerable springs and fountains rising in ancient Germany; and, after watering that country, pouring out their floods into their respective oceans. So many and so great rivers and fountains are not to be found in any other country whatever, and therefore we may safely conclude, it is the country upon which this vial was to be poured out. Ancient Germany heretofore has had her wars, in common with other nations. They have been partial only; nor has her independence been in danger. But never until the last has the *whole* of Germany been involved. Never before has she suffered such havoc and desolation, lost so much territory, so many of her people, and so much blood. The Netherlands, Holland, Switzerland, and all the states of the left bank of the Rhine, after they have endured all the woes, that the rapine and cruelties of war could inflict, have been reduced from a state of independence
among

among nations to the galling yoke of republican and atheistical despotism; from a state of commerce and wealth, to poverty; and from a state of social order, peace, and happiness, to that of internal discord and anarchy, the worst of all woes. Nor has the desolating arms of France stopped here. They have penetrated into the heart of Germany, not as common enemies, but as rapacious and blood-thirsty vultures; destroying the people, levying the heaviest contributions; and seizing upon property wherever found; until the emperor, trembling for the fate of his throne, has been obliged to accept of a most ignominious peace, dictated by his unprincipled and unrelenting enemy himself: a peace which will enable that enemy, at his pleasure hereafter, to overwhelm Germany with numbers, and to trample upon its throne. Such seem to be the judgments of an Almighty God, lately inflicted upon this unhappy country, for her apostasy from his holy word to papal idolatry, and the innumerable cruelties and persecutions committed upon the church of Christ.

I am naturally led to the last sentiment, by the two following verses. In them the prophet informs us, that after the first three vials were poured out, he heard “THE ANGEL OF THE WATERS” say, “thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast *judged thus**. . . . For they have shed the blood of the saints and prophets, and thou hast given them blood to drink†.” We ask here, where are the nations to be found which history declares have been remarkable for “shedding the blood of the saints and prophets,” save Papal France, Papal Germany, and Papal Rome? From the calculations of some authors, they have put to death thirty millions of Christians,

* Ver. 5.

† Ver. 6.

in the short space of forty years (how many then must they have destroyed in many centuries ?) for no other crime but because they would not desert their faith in the word of God, and embrace abominable idolatry.

But who is this ANGEL OF THE WATERS ? An angel is a person, either spiritual or temporal, whom God employs to perform his will. The word is generally applied to intellectual and spiritual beings, the ministers sent to execute the orders of his providence *. But it is also made use of by the prophet himself, to denote an *elder* or *chief*, presiding over a Christian church. Where he is ordered to write to the seven churches, he is directed to address his epistles to the respective “angels” or presidents of those churches †. In this sense only can the word “angel,” in this verse, be properly understood. But it still remains to be inquired into, *who* is this president or chief ruler of a church ? The text gives at least a probable answer. It is “the angel of the “waters,” or a person whom God, in the course of his providence, has sent to preside with power on or over *the* waters. Hence it seems, that “the angel “of the waters” here is not only a metaphor for a chief ruler of a Christian church, but a defender of its interest and safety, upon the ocean or the great waters ; *one whose naval force is superior to all others upon the sea*. If I am right in this construction of the text (and I think it will admit of no other), may we not, with a degree of hope, if not of confidence, look up to OUR BELOVED SOVEREIGN, George III. (and under him this greatly favoured nation) as the object here alluded to ? From his youth he has been a singular example of virtue and piety, to all the kings and princes of Europe. He is the *head* of the Pro-

* Heb. i. 7.

† Rev. ii. 1. S. 12.

testant church. He is not merely the nominal, but *real defender of the faith*. While in these dreadful times, the designs of other nations have been smitten with weakness and folly, he has been highly blest in the wisdom and steadiness of his councils, in the suppression of the traitorous designs of his intestine, and in repelling the invasion of his foreign enemies, and more especially, in his *naval victories* over their formidable fleets. They were victories so miraculously seasonable, that they have saved Great Britain, if not the world, from anarchy and ruin; and victories so decisive, that the greater part of the naval force of the enemy has been destroyed, and the remainder compelled to seek for safety under the strong walls of their fortifications, and to leave the King of this island, the unrivalled sovereign of the ocean “THE ANGEL OF THE WATERS.” GRACIOUS GOD! how undeserved, and yet how abundant are thy mercies! Whilst thou art thus pouring out the vials of thy wrath upon surrounding nations, thou art not only sparing us, but crowning us with triumph and honour! O that the sons and daughters of Great Britain, with hearts deeply impressed with thy goodness, would rightly consider their temporal and eternal interests, and seek thee whilst thou art to be found! that they would redouble their gratitude, their love of thy divine truths, and their obedience to thy holy will, that they may, when these dreadful vials shall be emptied, be thought worthy to proclaim to the world, “Thou art worthy, O LORD, which art, “and wast, and shalt be, because Thou hast *judged thus.*”

Vial 4.—Ver. 8, 9.—“And the fourth angel
 “poured out his vial *on the sun*: and power was
 “given unto him to *scorch men with fire*. And
 “men were *scorched with great heat*, and blas-
 “phemed the name of God, who had power over
 R 2 “these

“these plagues, and they *repented* not to give
 “Him the glory.”

I have shewn before, that the first vial refers to the state of France under those bloody tumults, insurrections, and massacres, which led to the destruction of the monarchy, and the consequent revolution: the second, to the deposition of the Pope; and the third to the devastation of the French armies in Germany. Here, in the fourth, he resumes the prophetic history of the events in France, which followed those of the *first* vial. He begins with the most remarkable event, the murder of the King; and proceeds, in due order, to those which immediately followed, down through the reign of terror, to the death of that frightful monster Robespierre. This will appear not improbable, when we translate the text into its literal meaning. This vial was to be “poured out upon the *sun*.” The Sun is a great, powerful, and splendid body, in the natural world. It is therefore an apposite and beautiful type for a great and powerful *monarch* in the political world, keeping a brilliant and magnificent court. It is the same type which was made use of by Isaiah for the king of Babylon, when foretelling the destruction of that grand and powerful empire*. The same is used to denote the emperor by the prophet, when predicting the decline and fall of pagan Rome, while in the zenith of her power, splendour, and glory†. Now the monarchy of France had been for ages before, and was, at the time of the late revolution, the most powerful of any in Europe. The surrounding nations have often been obliged to combine their forces, to save themselves from her inroads and oppression. Her Kings have displayed, in their court, the utmost splendour and magnificence, far

* Chap. xiii. 10. Ezek. xxxii. 7.

† Rev. vi. 12.

surpassing all the other kings of Europe; and hence the appellation of the *grande monarche* has been given to them. Besides, with superlative pride they have worn an emblem of the *sun*, as a type of their superior power and magnificence over the kings of the earth, and presumptuously assumed as their motto, “*NEC PLURIBUS IMPAR:*” and this emblem was worn by the late king. These circumstances united, being peculiar to the monarchs of France and no other, seem plainly to indicate, that LEWIS XVI. was the object intended to be marked out by the hieroglyphic the “*Sun*,” and upon which this vial was to be poured out; and it has been poured out upon him by the providence of that God who “sets up kings,” and overturns kingdoms, according to his righteous pleasure.

To unfold all the calamities suffered in body and mind by this unfortunate King, would engross a volume: it would be to write a history of the revolution. Let it then suffice to say, that, destitute of friends, he fought them abroad and at home, and found *none*. The princes of Europe were in a manner deaf to his *cries*, and his people were so many vultures preying upon his *vitals*. His cabinet was faithless and treacherous; his army, lately the most loyal and devoted, forsook him, and revolted to his enemies, who were ingenious in contriving the means of distracting and tormenting his mind, disgracing his dignity, and annihilating his power. Surrounded by factions, who were fearless of God or man, the most bloody insurrections and massacres displayed themselves without intermission, not only in all parts of his kingdom, but in his capital, nay before his face, menacing him and his family with death. At length, helpless and hopeless, he was obliged to seek for refuge among the very *fiends*, who aimed at obtaining his

his throne, and his life being a bar to their success, they thirsted for his blood. They now imprisoned him; and during his confinement covered him with insults; and they who had no right, dared to try and convict him without evidence, and put him to an ignominious death, as the most atrocious criminal.

Having denounced this judgment of God upon the King, the prophet naturally proceeds to the dreadful events which were to follow. For the angel, commissioned with this vial, had a two-fold errand, first, to pour it out upon the *sun*, and next to “scorch men with *fire*;” and we are told, that men should be “scorched with *great heat*.” Now, what are we here to understand by “fire?” When we consult the Scripture, we find it often used as a symbol to express the indignation and wrath of offended omnipotence, and the plagues with which he punishes incorrigible sinners*. Nor is it less than an apposite figure, because of all the elements it is the most powerful and tremendous, and like the wrath of God destroys whatever it operates upon. This fire, or wrath of God, was to cause “a great heat.” It seems impossible for the prophet to have chosen a more suitable expression to describe the woeful state of France, which took place immediately after the death of the king, than a “great heat.” “Heat,” when it refers to a man figuratively, means *passion*; as we say, “he is in a heat, or passion:” when to a number of men united, it means a *faction*, or a tumultuary number of men in a fermentation or passion against government. “Heat” is also, in a literal sense, that quality by which fire destroys all things. And this was to be “a great heat.” So

* Deut. iv. 24. Nah. i. 6. Heb. xii. 29.

Nebuchadnezzar, when in *great wrath* he decreed Shadrach, Meshach, and Abednego to be put to death, ordered the furnace to be “*heated* one seven “times more than it was wont to be heated†,” that the heat might be the *quicker* and *fiercer* in destroying them. Taking the expressions of the text in these their true senses, what do they amount to? but that when this vial should be poured out, the country should be tormented and plagued with the most outrageous factions, and that these factions should be the means of destroying “men,” or a great number of the people, in a short time. Let us then apply these senses of the text to the late transactions and events which have taken place in France, and then judge whether they do not strictly correspond.

The monarchy being destroyed, and the monarch murdered, the dæmons of revolution had nothing left to suffer but themselves, and the wretched people who had escaped their former massacres. From among them arose new factions, more violent, more ferocious and blood-thirsty than their predecessors, and all aiming at the sovereign power. These were in the heart of the republic, in the convention itself: that body became “suddenly the “slave of factions.” It is compared by an historian of the day, and spectator of the tumultuous scene, to the “sea, when furious whirlwinds agitate the “waves, and vehemently dash one against the “other.” He also, labouring for language to paint their bloody designs, calls it a “theatre of gladiators;” and these gladiators soon began the tragical and bloody scene by murdering one another. Such was the righteous will of God! They began with suppressing the Orleans faction by the destruction of the Duke their chief, one of the most unprin-

* Dan. iii. 19.

ciplined men among them. In the next place fell the faction of the Rolandists, &c.

In these terrible scenes of action and reaction, Robespierre, that eldest son of Satan, *that "son of perdition,"* rode out the storm, and became paramount despot of France. His word was now the law in the National Convention, in the Committee of Safety, in the Jacobin Club, in the revolutionary committees, and revolutionary armies. However great the calamities and woes of the French nation might have been under the former general plunder, insurrections, and massacres, they were now increased an hundred fold: the blood of the people of France flowed without measure.

To describe in detail all the nefarious acts of this dreadful period, must be an unnecessary task, inasmuch as they have been faithfully written by several French historians, and some of them spectators of the facts. I shall therefore submit to the consideration of the reader, only a summary account taken from them, for the most part from one who *justifies* the revolution, and cannot therefore be reasonably supposed to have exaggerated any of the facts. He tells us *, that, in "violation of every
" principle, murder, theft, and plunder, massacre
" and devastation, were legalized:" that "under
" the name of Revolutionary Government, all the
" public functions were united in the Committee of
" Public Safety, where Robespierre had for a long
" time dominated: then it was that this Committee
" became dictatorial, and hurried into the depart-
" ments that horde of ferocious proconsuls, whom
" we have seen betraying and slaughtering the
" people, whose servants they were, and to whom

* Page's Secret History of the Revolution.

" they

“ they owed their political existence ; sometimes
“ carrying with them, in their murderous circuits,
“ the *guillotine*, at others declaring it *permanent*,
“ which was saying, in other words, that the excu-
“ cutioner was not to have a *moment's rest*. These
“ *monsters in mission*, these *colossuses of crime*, these
“ *phenomena of cruelty*, hunted men as a German
“ *Baron hunts wild boars*.” In another part he tells
what he confesses “ had never before been seen,
“ and what probably will never be seen again,
“ that a great and enlightened nation were *muti-*
“ *lated, decimated, shot, drowned, and guillotined*
“ by their own representatives : that Rome had a se-
“ ries of tyrants in succession, or at least at short
“ intervals ; but France had, at one and the same in-
“ stant, a host of CALIGULAS : that Tacitus himself,
“ (the great historian) would have broken his pencil
“ from regret at not being able to paint *all* the
“ crimes which sprang from the monstrous junc-
“ tion of the *ferocious Robespierre*, with the *sangui-*
“ *nary Cuthon* ; the *barbarous Billaud*, with the
“ *gloomy Amar* ; the *tyger Collot*, with the *tyger*
“ *Carriere* ; the *cut-throat Dumas*, with the *cut-*
“ *throat Caffinhal*, and a thousand subalterns, sub-
“ missive to their orders ; and that Mirabeau un-
“ doubtedly saw a part only of these horrors when
“ he said Liberty slept only on *mattresses of dead car-*
“ *casses* !”

Having thus confessed the inadequacy of lan-
guage to a just description of the crimes, horrors,
and destruction of this woeful period, and given
the most faithful account of it in his power, the
same historian exclaims, “ WHAT A PICTURE !
“ the waves of the ocean *swelled* by the *mangled*
“ *bodies* committed to the Loire ; *blood* flowing in
“ *torrents* down the streets of every town ; the
“ *dungeons of a hundred thousand bastiles* groaning
“ under

“ under the weight of the victims, with which
“ they are *encumbered*; the *crape of death* worn by
“ every family; the threshold of every door stained
“ with *gore*; and, as the height of insult, the word
“ Humanity engraven on every tomb, and affo-
“ ciated with *death*! Such was the lamentable af-
“ fect which France presented! On every frontif-
“ piece were to be seen the contradictory words,
“ *Liberty! Fraternity!* or *DEATH!* Alas! the *last*
“ was the only one that was *realized!*”

I could have added the faithful testimony of other historians at large, to confirm the events alluded to in this vial; who tell us of civil wars the most barbarous; of cities burnt; palaces, archives, forests, and private mansions prostrated and destroyed, and of universal plunder; of men, women, and children, without notice, and without trial, massacred; and who further represent the rivers of this devoted country as groaning under loads of human carcases, and flowing with human blood: but surely the mind of every reader of sensibility and humanity must be already appalled, and shrink back from the hideous picture; and surely enough has been said to convince him, that correspondent with the figurative sense of the text, the people of France have been “ scorched with
“ fire,” and with “ great heat,” and that the prophecy in this respect has literally been fulfilled.

Such were the woes poured down by a justly offended God, upon a blasphemous and atheistical nation. It seems to have been the divine will, that they should rage with unremitting violence and fury, during the long period of eighteen months, from the death of the king inclusive, on the 21st of January 1793, to the death of those monsters of cruelty Robespierre and his faction, on the 8th of July 1794. These wretches were betrayed by their own
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colleagues, tried and condemned by that very Convention, which they were upon the point of destroying, and suffered death under the same guillotine, and on the spot where they had murdered their lawful chief magistrate, and many hundreds of their fellow citizens. And thus, it seems to have pleased God to abate the fury of his wrath, at least for a time, to give the French nation an opportunity of returning to that truth which they had *so wantonly, so publicly, and so blasphemously denied.*

But the events foretold in this verse are not yet finished: there was another remarkable fact to come to pass; viz. that, notwithstanding the just severity of those plagues, the people upon whom they were to fall should “*blaspheme* the name of “God, who had power over these plagues, and “*repent not* to give him the glory.” This division of the verse may refer either to that part of the nation, who miserably perished under the plagues of this vial, or to that which has survived them. In respect to the first, we know, that those who had rejected the cup of atheism, and who retained their faith in God, and the gospel of his blessed Son, had been most violently persecuted, and had either fled or been banished or massacred; so that there remained only a nation of hardened, lustful, and atheistical revolutionary anarchists and republicans, upon whom this vial could be poured: and such was the rapidity of the plagues, that it is not reasonable to believe they on whom they fell could have had time, even had they been disposed, to “repent,” in sincerity and truth, of their sins, and to have “given the glory to that God who had power “over these plagues,” and before whose awful and immaculate presence they were soon to appear, covered, loaded, polluted with the blackest atheism. In regard to those who yet live, it is equally no-
torious

torious, that, after seven years mercy, there is no prospect that the French nation will desert the principles of atheism. Their God *Reason*, or *Liberty*, their demons, or impious *atheists deified*, yet remain in the church of St. Genevieve, late the *house of God*, but now their atheistical pantheon, *a house of blasphemy*! Their (I will not prophane the name of Religion) their system of atheism and its priests are encouraged, supported, and honoured; their contempt for the God of Heaven and his blessed Son rides yet paramount over all religion, all virtue and principle; nor has their pride, their ambition, their dissipation, and the gratification of every lust, diminished. And thus, as the prophet says they would, they *continue* to “blaspheme the name of God who had power over these plagues, and *repent not* to give him the glory.”

Vial 5.—Ver. 10.—“And the fifth angel poured out his vial upon the *seat* of the beast, and his kingdom was full of *darkness*, and they *gnawed* their tongues for pain.”

Ver. 11.—“And *blasphemed* the God of Heaven because of their pains and their sores, and repented not of their deeds.”

We have seen that the first four vials, bring down the events to the *present times*. The events of this, and the two which follow it, are yet to come. Aware of the impossibility of foreseeing the time when, the manner how, and the means by which, they are to be fulfilled, I shall not attempt an explanation of them, farther than by making such general observations as naturally arise out of the texts, and are countenanced by other parts of Scripture; and this only to give the reader a *general view* of the objects upon which they are to be

be poured out, and to show that the chain of prophetic events, foretold in the first century, and which has been brought down to the present times, is continued by the prophet to the *end of time* !

I have often had occasion to mention, that the prophet has described the French republic by the symbol of a beast ; as, “ the beast ascending out of the bottomless pit ; ” — “ the beast coming up out of the earth ; ” and often emphatically, with the article *the* before it, as “ *the* beast,” to point out its consummate wickedness. We may therefore safely conclude, that he here refers to the same monstrous power. But he gives us another sign, which can be applied with propriety to no other ; for he adds, as a reason for pouring out this vial upon “ the beast,” that “ his kingdom was full of darkness ; ” that is, destitute of all sense of religion and *morality*, and *full of blasphemy and atheism*, the very state in which France now is, and in which, in all probability, she will remain.

When this is to take place it is impossible to say. Future events are mercifully concealed from human foresight ; and yet, when we consider the rapid completion of the events foretold under the four first vials, it is not an improbable conjecture, that the period between the completion of the fourth and the fifth will not be a long one ; more especially when we review the innumerable deceptions, frauds, and fair promises with which the people have been wretchedly amused and cheated ; the dreadful and unceasing calamities they have suffered during the course of ten years, in consequence of the most flagrant breaches of those promises ; the recollection of their former peace and happiness ; the instability and anarchy of their minds ; the natural, indeed the necessary effects of that atheism, of which

which they have drunk such plentiful draughts; the want of principle, both in religion and morality, to controul their pride and ambition, and to cool their passions; added to the oppressive, continued, and unbounded despotism of their tyrants: I say, when we consider all this, it is scarcely to be supposed that “a great and enlightened nation,” as they are called by their own historian, should, under such circumstances, long remain passive and peaceable. But this is conjecture only.

But to attend to the dreadful consequences of this vial: I find no instance in the prophecies where a prophet has foretold the rise of a wicked power, and enemy to the word of God, and omitted its fall. *Daniel having foretold the rise of the four great empires, predicts also their destruction. St. John foretels the fall as well as the rise of †Mohammed and the Pope. So here, having foretold the rise of the French Republic, he predicts its destruction too ‡; and this destruction is not mentioned *generally* as a plague, in which case it might mean famine, pestilence, war, and conquest; but this vial of the wrath of God it is particularly said, is to be “poured out on the *seat* of the beast,” that is, upon his public authority, his *throne*, and his government. In this sense the word “seat” is often used in Scripture§, and there is no reason to doubt but it means the same here: and as the wrath of God destroys whatever it is poured out upon, it must overturn the government of the beast, and annihilate his authority. To this great event the prophet has before briefly referred ||; and I have already commented upon it: and yet, that we may have all

* Dan. vii. 11, 12. † Rev. xvi. 12. ‡ Rev. xiii. 10.
 Ibid. xvi. 3. § Esther iii. 1. Ezek. xxviii. 2. Luke i. 52.
 || Rev. xi. 13.

that the prophet has said upon the same subject before us in one view, I shall here repeat the substance. It is there compared to "A GREAT EARTH-QUAKE," which literally means a great convulsion and revolution of a government. It is there said, that "a tenth part of the city," that is, of the nation, "fell," that "in the earthquake," or in the course of the revolution, "seven thousand men of name," or of men *holding offices* under the state, "were slain." If so many officers of government are to be slain, it is not improbable that a tenth part of the nation will fall in the dreadful convulsion, and that "the remnant," though affrighted at the horrors of the scene, will not, even then, "give glory to the GOD OF HEAVEN."

However, it seems, that the distresses and woes here described are to surpass, in an eminent degree, those which we have seen poured out upon this devoted nation, under two former vials: for, under the first, it was only to be "plagued" with "a noisome and grievous sore," or with those lawless tumults and insurrections which we have seen come to pass before the destruction of the monarchy, and before it had become so lost to all truth, as to establish the atheistical republic. Under the second period of its "plagues," which gave rise to the republic, and the avowed establishment of atheism, it was to be, and literally has been, "scorched with fire and great heat;" that is, with those bloody factions and dreadful scenes of assassinations, insurrections, and desolating massacres, which took place during "the reign of terror," or *despotic* domination of *Robespierre*. But however agonizing the torments of these vials may have been, the woes which are to attend the fall of this monstrous power are to be *far more excruciating*; for, we are here told, that
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the people, (like men in the agony and fury of madness) shall gnaw their “tongues for pain,” and despairing of pardon, “because of their pains “and their sores,” shall blaspheme the God of Heaven, “and *repent not of their deeds.*” And thus it would seem, that the extreme sufferings of this monstrous enemy of God and man, are to keep pace with its increase in wickedness, until its final destruction.

Vial 6.—Ver. 12.—“And the sixth angel poured out his vial on the great river *Euphrates*; “and the water thereof was *dried up*, that the “way of the *kings of the East* might be prepared.”

This vial also refers to future events; and yet seems to point to the country and people on which it shall be poured out, whenever it shall be the divine pleasure. We have before seen *Germany* described by the metaphor of “rivers and fountains.” Here the prophet describes the country by “the “great river *Euphrates*,” evidently meaning the country watered by that river. He had before* described the same country, by the same metaphor, where he foretels the rise and establishment of the Turkish or Ottoman empire, by “the four angels of “the great river *Euphrates*,” who were loosed or permitted, in the course of divine providence, to establish that empire. These angels were the four Sultans, or leaders of the Turks and Ottomans; and this river has been in the possession of their successors, the Emperors of Turkey, ever since. The *Euphrates* is the largest river in Asiatic Turkey, and waters and enriches the whole country, and, therefore, it is a proper type for the Turkish or Ottoman empire itself. Here, then, the prophet again identifies the empire,

* Chap. ix. 14, 15.

upon which this vial should be poured out by the same metaphorical and descriptive appellation, “the great river Euphrates.” Hence, and from the tenour of the Revelation, which, in sundry places, assures the church of the divine favour and ultimate triumph over all its enemies, may we not conclude, that this vial, of the wrath of God, is to be poured out upon the Turkish empire, and in it the Mohamedan apostasy, which has persecuted, or, as the prophet expresses it *, “trodden under foot the holy city,” or church of Christ, in the East, as the Papal hierarchy has done in the West, during the last twelve centuries? And as the persecutions of these unrelenting enemies of that church began about the same time, and the period limited for their continuance was the same, and as that period is now near expiring, it does not seem an improbable conjecture, that the fall of the Mohamedan will, in the course of a very few years, follow that of the Papal church.

This conjecture will appear yet more probable, from the sense of the following part of the verse. The prophet having described the empire, upon which this vial is to be poured out, proceeds to describe the state of the people when that event shall take place: “and the water thereof was *dried up*.” *Water*, which is the element that forms and feeds those great bodies the rivers, lakes, and seas, and constantly is an accurate metaphor for the people, who form and maintain a civil society. And we have the authority of the prophet himself †, that, in prophetic language, “waters” mean “peoples, and multitudes, and nations, and tongues.” The water of the great river Euphrates must then allude to the “multitudes of people of different na-

* Rev. xi. 2.

† Ibid. xvii. 15.

tions and tongues," who compose and are subject to the Turkish empire: and these, according to the text, are to be "dried up." But how dried up? The prophet could not mean, that the people should be dried up, and their fluids, as in a dried animal or plant, be carried off in vapour; but, pursuing the metaphor, his meaning is, that they shall become as *useless* and *unserviceable* to the state, as the bed of a river when dried up. Their loyalty and attachment to the state, which are as essential to its existence and preservation, as water is to a river, shall be "dried up," or cease to be useful, and leave the empire incapable of defending itself against an invading enemy. By what means the Turkish empire shall be reduced to this lethargic and helpless state (an empire formerly distinguished for its enthusiastic loyalty, ferocity, and valour, by which it laid waste more than one half of the Christian world, and is, even at this day, as populous as any other upon the earth, the Chinese excepted) are not even intimated in this verse; and, perhaps, will remain concealed, until the events themselves shall remove the veil. It may, in some measure, be occasioned by the habitual practice of chewing opium, that deadly poison, which, in the course of many succeeding ages, may have gradually and imperceptibly stupified and dried up, as it were, both their animal and intellectual faculties; or, by a general disaffection of the subordinate princes, bashaws, and people (here figuratively represented by the word water), to the terrible despotism of the Turkish government; or, by the same licentious and satanical spirit of liberty, equality, atheism, and anarchy, which has so lately "dried up" the enthusiastic loyalty and attachment of the people of France to their grand monarch, and prepared the way for the French revolution; or, by the intrigues and arms of the Paswan Oglou, aided by the French republic, which seems already to have be-

gun the work; or by all these means together. However, this is certain, from the evident purport of the text, that a very extraordinary indifference or disaffection in the people, to the government of the empire, must take place to fulfil this part of the prophecy.

But to what end are the loyalty and attachment of the Turks to be thus alienated from their government? The text is explicit in answering this question. It is, “that the way of the kings of the *East* may be prepared,” or, that the path to victory, and the conquest of an empire, so extensive and populous, may be made easy; and take up little of their time. But who are these “kings of the *East*?” It has been an ancient opinion among the Turks, founded, as I imagine, upon this prophetic verse, that their empire would, in time, be destroyed by the Russians, a great part of whose widely extended dominions are contiguous and *Eastward* of the Turkish territory. From all which it seems more than probable, that the Russians and the Asiatic princes, their dependants and allies, are the “kings of the *East*,” mentioned in this verse, for whom the “way” to conquest is to be “prepared:” and that they will be the instruments of “pouring out” this vial of the wrath of an all righteous God, upon the sensual and abominable apostasy of the Mohamadan church, the most so of all religious systems; that bloody and desolating enemy of the church of Christ, *in the East*.

Ver. 13.—“And I saw three *unclean spirits* like *frogs*, come out of the *mouth* of the DRAGON, and out of the mouth of the BEAST, and out of the mouth of the FALSE PROPHET.”

Ver. 14.—“ For they are the spirits of *devils*,
“ working miracles, which go forth to the kings
“ of the *earth*, and of the whole *world*, to
“ gather them to the BATTLE OF THE GREAT
“ DAY of GOD ALMIGHTY.”

Ver. 15.—“ Behold, I come as a *thief*. Blessed
“ is he that watcheth and keepeth his garments,
“ lest he walk *naked* and they see his shame.”

Ver. 16.—“ And he gathered them together
“ unto a place called, in the Hebrew tongue,
“ ARMAGEDDON.”

Ver. 17.—“ And the *seventh* angel poured
“ out his vial into the AIR; and there came a
“ *great* voice out of the temple of heaven, say-
“ ing, IT IS DONE.”

Ver. 18.—“ And there were voices, and
“ thunders, and lightnings; and there was a
“ great *earthquake*, such as was not since men
“ were upon the earth, so MIGHTY AN EARTH-
“ QUAKE *and so* GREAT.”

Ver. 19.—“ And the great city was *divided*
“ into *three* parts, and the *cities* of the nations
“ fell: and GREAT BABYLON came into remem-
“ brance before God, to give unto her the cup
“ of the WINE, and *fierceness* of his WRATH.”

Ver. 20.—“ And every *island* fled away, and
“ the mountains were not found.”

Ver. 21.—“ And there fell upon men a great
“ *hail* out of heaven, every stone about the
“ weight of a talent: and men blasphemed
“ God because of the plague of the hail: for
“ the plague thereof was *very great*.”

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We have seen it foretold, under the first six vials, that the wrath of God should be poured out on the enemies of the Gospel of Christ, on idolatrous Rome, Mohamedan deism, and the powers of atheism, as judgments for their wicked persecutions and opposition to his holy word. By these judgments they were to be severely punished and weakened, but not to be utterly destroyed. Indeed it appears, from the texts and the tenour of the subsequent parts of the Revelation, that the awful event is reserved for the GREAT DAY, when Christ shall come to subdue *all his enemies*, to raise the just from the dead, and to *reign with them on the earth*; and at the conclusion of all things, to summon all the race of Adam, both quick and dead, before his solemn tribunal, and to pass a final judgment upon them, “according to the deeds done in the body.” That such a day shall come, there is no truth in holy writ more frequently inculcated, or more firmly established. But when these events shall come to pass, it seems to be the Divine pleasure that no man, nor even the angels, shall know the time thereof. For Christ himself, when speaking to the apostles, respecting these times, tells them, “It is not for you “to know the *times*, and the *seasons*, which the *father* hath put in his own power *.” St. Paul teaches the Thessalonians, “That the day of the “Lord cometh as a *thief* in the *night*: for when “they (the ungodly) shall say, peace and safety; “then sudden destruction cometh upon them, as “travail on a woman with child, and they *shall not* “*escape* †.” And when the disciples of Christ inquired of him ‡ “When shall these things be, and “what shall be the signs of thy *coming*, and the *end* “of the world?” He tells them expressly, “Of that “day and hour knoweth no man, no not the angels in

* Acts, i. 7.

† 1 Thess. v. 2, 3.

‡ St. Matt. xxiv. 36.

“heaven, but *my Father only*.” But although it is the all-wise pleasure of a righteous God, that we shall not know the exact day and hour of these awful events, I humbly trust that it will not be presumptuous to observe, that from the rapid succession of the first four vials, and from the strong probability that the fifth and the sixth are soon to follow, the faithful believer in the word of God has reason to hope, and the wicked to fear, that the events of the seventh vial, which foretels the second coming of Christ, will not be very distant in respect of time.

However, as it is the nature of prophecy in general, that the events foretold shall remain, in a measure, mysterious and obscure until they shall come to pass, and as it is expressly the Divine will, that no man, or angel, shall be apprized of the exact time of the events of the seventh vial, far be it from me to attempt to unfold either the time or the particular manner of them, beyond what Christ himself, the apostles, and the prophet, have said respecting them. So much, we may humbly conclude, it must be the Divine will, should be studied and understood, in a good degree, by every true believer of the *word of God*, which commands us to “search the *Scriptures*,” as the only guide to a true knowledge of Christ; for, says he*, “They are they which testify of me.” Besides, he enjoins us to be in daily expectation of those great events†; “*watch, therefore, for ye know not when the Son of man cometh*.” And so the prophet‡, “Behold, I come as a thief; blessed is he that *watcheth*, and keepeth his garments, lest he walk naked, and they see his shame.”

With a mind humbly impressed with this idea, I shall proceed to the consideration of the awful and

* St John, v. 39.

† St. Matt. xxv. 13.

‡ Rev. xvi. 15.
important

important events foretold under the seventh and *last vial of the wrath of God*.

It may be seen throughout the Revelation, that when the prophet enters upon the events of a new period, or upon a new subject, his method is to take a brief view of the prominent features of it, previously to his narration in detail. To give one example. In the fourteenth and fifteenth chapters he briefly refers to the principal events of *all the seven vials*: but as the seventh vial was to contain the last, most important and most decisive of the judgments of God, he reviews the great outlines in the texts under immediate consideration, before he proceeds to detail the events of this grand and awful subject. And here he briefly foretels a *great league and conspiracy* against the church of Christ, which is to take place previous to his coming, describes the parties to that confederacy, and mentions the place in which they shall gather their mighty hosts together in *battle*; the *great day* of the battle, the pouring out of the *seventh vial*, and the immense destruction of the enemies of Christ, which shall follow.

He begins this review with a description of the parties to this conspiracy. And as this description seems to be the key to unlock the literal sense of many parts of his subject, I shall give it a particular consideration. He tells us, that he saw “three
“ *unclean* spirits, like *frogs*, come out of the mouth
“ of the *dragon*, and out of the mouth of the *beast*,
“ and out of the mouth of the *false prophet*. For
“ they are the *spirits of devils* working miracles,
“ which go forth to the kings of the *earth*, and of
“ the *whole world*, to gather them together to the
“ battle of the great day of God Almighty.”

Let us, in the first place, inquire what the prophet means by this “dragon,” this “beast,” and this “false prophet;” and who are these “kings of the *earth*,” and of the *whole world*? To solve these questions, we must apply to the Scriptures, for they are the best expositors of themselves; and when rightly understood, are infallible expositors. I have said before, that the “Revelation” is a prophetic history of the church of Christ, in which three temporal enemies and opposers of the word of God are mentioned, viz. *pagan idolatry*, *apostasy*, and *atheism*. The first has been the persecutor of the church of Christ, from the beginning up to these times; the second, during the course of more than the last twelve centuries; and the third, for the last ten years. The power of the first was so reduced by the providence of God, in converting pagan Rome to the truths of Christianity in the fourth century, that it has been destitute of ability to continue its persecutions ever since. The powers of the second, in like manner, have been, and are to be so *weakened* by the events and plagues of the first six vials, that they are never again to be able *separately* to oppose the progress of the word of God: for there is no intimation given by the prophet, that they shall *utterly* be destroyed by the judgments of those vials. On the contrary, we shall presently see from the text, that they shall, at some future time, redouble their efforts to destroy the Gospel of Christ, and even to prevent his coming. Hitherto each of them have made the attempt *separately*, and at *different* times; but, hereafter made sensible of their inability, and despairing of success by their separate efforts, they are to enter into a great confederacy, under the patronage of Satan, to accomplish their ungodly purpose.

Who, or what kings or states, in what parts of the world resident, or over what nations spreading,
are

are to distinguish themselves in this grand confederacy, are events of which the prophet gives no direct information ; and therefore we must wait for any certain knowledge of them, until the events themselves shall come to pass. However, we have reason, to be collected from the text, which induces us to believe, that they will be the same enemies of Christianity who have heretofore opposed it, and to which we have repeatedly referred. Corresponding with this, the prophet informs us, that out of the mouth of this three-headed monster, or out of their *councils*, there shall come “ three unclean spirits,” which he compares to “ frogs” (the *ugliest*, *filthiest*, and *noisiest* of all creatures), to describe the principles and wickedness of the three confederated powers. For in a “ frog” we may see *the deformed* principles of polytheism, or *pagan idolatry*, which, though it acknowledges the existence of one supreme Spirit or God, yet teaches the adoration of *beasts*, and the most disgusting and *distorted images* made with hands. To the *filthy slime* which covers the body of a frog, and the long continued gratification of its lustful passion, may be compared the extreme sensuality of *Mohamedan and papal apostasy* ; and the *noisy and discordant jargon* of the notes of the frog, appositely represents the unintelligible *nonsense*, the *lies*, the *vaunting threats*, *blasphemies*, and all the *anarchy of atheism*.

The conspiracy being determined upon by these three enemies of God, and his Christ, they are to send forth their ambassadors, cunning, crafty, and deceitful ; for they “ are the spirits of devils working miracles,” to go to the kings of the *earth* first ; that is, in the literal sense, to the kings or states professing *atheism*. Having engaged them in the conspiracy, these emissaries of Satan are to proceed to the kings of the
whole

whole world * ; evidently meaning to all the carnal, unregenerate, and ungodly kings and states of the world ; for so the unbelievers in the word of God are styled in many parts of the New Testament †.

The infernal league concluded, “ he (Satan) “ shall gather the kings of the earth, and of the “ whole world together, unto a place called in the “ Hebrew tongue *Armageddon*.” The place is evidently so named by the prophet, to intimate the immense overthrow of the ungodly, which shall be made in this great day : for the word “ *Armaged-* “ *don*” being interpreted means, *The mountain of destruction*, or the *great destruction* of the PROUD and UNGODLY. Upon this tremendous occasion, we may suppose, from the tenour of the texts, that an immense multitude of hardened and unrepenting liars, fornicators, adulterers, thieves, robbers, traitors, assassins, murderers, idolaters, and blasphemers of the name of God, a mighty host of Pagans, Mohamedans, Papists, and Atheists, “ shall be gathered “ together to battle” against Christ, and the pure remnant of his church.

The time of this battle, whenever it may be, (“ for it is to come as a thief”) is called “ the great “ day of God Almighty ;” that is, the great day of the coming of Jesus Christ, with all power and glory : for, in many passages of the New Testament, Christ is called God ‡, and he himself assumes the name of THE ALMIGHTY § ; and the prophet,

* It is a remarkable *fact*, and ought surely to increase the veneration of the subjects of such a prince, that the Sovereign of these British dominions was among the very few, if not the *only* ruling power that the agents of atheism, &c. did not dare to tempt to bring over to their party.

† St. John, viii. 1 John, iv. 4. Ibid. v. 5:

‡ Rom. ix. 5. 1 John, iii. 16. Ibid. ver. 20, &c.

§ Rev. i. 8.

when describing his coming, and the joy and praise of the just upon that occasion, calls him the Lord God Almighty * ; and it is here called HIS DAY, because Christ shall then come with all power, to subdue and put all his enemies under his feet, to “ consume them according to St. Paul, with the “ spirit of his mouth, and the brightness of his “ coming †.

Indeed, the events of this great day are described, or referred to, not only by the other apostles, as well as the prophet here, but by Christ himself. It will not, therefore, be an unnecessary digression to attend to what he himself, and the apostles, have said on the subject, as introductory to the prophet's account in this place. It will tend to the elucidation of the great and awful events of the “ seventh “ vial of the wrath of God.” Let us first hear our blessed Redeemer.—“ Verily, verily, I say unto you, “ that the *hour* is coming, when the dead shall hear “ the voice of the Son of God, and they that hear “ *shall live*. For as the Father hath *life* in himself, so “ hath he given the Son *authority to execute judgment* “ also, because he is the Son of man. Marvel not “ at this, for the *hour* is coming, in which all that “ are in the *grave* shall come forth ; they that have “ done *good*, to the resurrection of life, and they “ that have done *evil* to the resurrection of damna- “ tion ‡.” John the Baptist, when speaking of the coming of Christ, says, “ his fan is in his hand, and “ he will thoroughly purge his *floor*, and will gather “ the *wheat* into his *garner*, but he will burn up the “ *chaff* with unquenchable fire § : meaning, that Christ, at the great day of his coming to judge mankind, will purge the *world* of sinful and ungodly men, by separating them from the just and righteous, and taking the second under his divine mercy and

* Rev. xv. 3.
§ St. Matt. iii. 12.

† 2 Thess. ii. 8.

‡ St. John, v. 25—30.

protection (the “ sea of glass”), and condemning the first to everlasting torments. St. Luke informs us, that Christ commanded the apostles “ to preach “ to the people, and to testify, that it is HE which “ was *ordained* of God to be the *Judge* of quick and “ *dead*.” And St. Paul, when writing to the Thessalonians upon the same subject, “ I would not have “ you ignorant, brethren,” says he, “ concerning “ them which are *asleep*, that ye sorrow not even as “ *others who have no hope*; for if we believe that “ Jesus died and rose again, even so them also “ which sleep in Jesus, will God bring with him.— “ For this we say unto you, by the word of the “ Lord, that we which are alive, and remain to the “ coming of the Lord, shall not prevent them that “ are asleep. For the Lord himself shall descend “ from heaven with a shout, with the voice of the “ archangel, and with the trump of God, and the “ dead in Christ shall *rise first*. Then we which “ are alive, and remain, shall be caught up together “ with them in the clouds, to meet the Lord in the “ *air*, and so shall we be ever with the Lord.— “ Wherefore, comfort one another with these “ words *.” So St. Peter, in his second epistle, “ But the heavens which are now, by the word of “ God are kept in store, reserved unto fire against “ the *day of judgment*; and *perdition* of the *ungodly*. “ But beloved, be not ignorant of this one thing, “ that *one day* is with the Lord as a *thousand years*, “ and a thousand years as *one day*. The Lord is “ not slack concerning his promise, as some men “ count slackness, but is long-suffering to us-ward, “ not willing that any should perish, but that all “ should come to repentance. But the DAY OF THE “ LORD will come as a thief in the night, in the “ which the *heavens shall pass away* with a great

* 1 Thess. iv. 13—18.

“ noise,

“ noise, and the *elements shall melt with fervent heat* ;
 “ the earth also, and the works that are therein,
 “ shall be burned up. Seeing then that all these
 “ things shall be dissolved, what manner of persons
 “ ought ye to be in all holy conversation and godli-
 “ nels, looking for and hastening unto THE DAY OF
 “ GOD. Nevertheless we, according to his pro-
 “ mise, look for new heavens, and a new earth,
 “ wherein dwelleth righteousness*.” St. Paul,
 again, in his first epistle to the Corinthians †, is yet
 more express and full on the subject: a chapter
 which I earnestly recommend to the repeated and
 careful perusal of every Christian, as it contains the
 sum total of the Christian faith. I shall only cite a
 part of it. He there treats of the “ *great day*,” of
 the coming of Christ, of his reign, till he hath put
 all enemies under his feet, even *death* itself, and the
 surrender of the kingdom to God, even the Father,
 that God may be “ *all in all*.” He teaches us, that
 “ since by man came death, by man came also the
 “ resurrection of the dead. For as in Adam *all*
 “ *die*, even so in Christ shall *all be made alive*. But
 “ every man in his own order, Christ the first-fruits ;
 “ afterwards they that are Christ’s, *at his coming*.—
 “ Then cometh the *end*, when he shall have deli-
 “ vered up the kingdom to God, even the Father,
 “ when he shall have put down all rule and all au-
 “ thority, and power: for he must *reign* till he hath
 “ put all enemies under his feet. The last enemy
 “ that shall be destroyed is death: for he hath put
 “ all things under his feet. But when he saith *all*
 “ *things are put under him*, it is manifest that he is
 “ excepted which did *put* all things under him. And
 “ when *all things* shall be subdued unto him, then
 “ shall the Son also himself be subject unto him, that
 “ put all things under him, that God may be ALL

* 2 St. Pet. iii. 7—14.

† Chap. xv.

“ IN ALL. But some man will say, how are the
“ dead *raised up*, and with what body do they come ?
“ Thou fool ! that which thou sowest is not quick-
“ ened except it *die*, and that which thou sowest not
“ *that body that shall be*, but bare grain, it may
“ chance of wheat, or some other grain. But God
“ giveth it a body as it hath pleased him, and to
“ every seed its own body. Again, Now this I say,
“ brethren, that flesh and blood cannot inherit the
“ kingdom of God ; neither doth corruption inherit
“ incorruption. Behold I shew you a mystery, we
“ shall not all sleep, but we shall all be *changed* in
“ a *moment*, in the *twinkling* of an eye, at the last
“ *trump* : for this corruptible must put on incor-
“ ruption, and this mortal must put on immortality.
“ Then shall be brought to pass the saying that is
“ written, death is swallowed up in victory. O
“ death, where is thy sting ? O grave, where is thy
“ victory ? The *sting* of death is *sin*, and the strength
“ of sin is the *law*. But thanks be to God, who
“ giveth us the victory, through our Lord Jesus
“ Christ *.”

Thus we perceive, that it is ordained of God, that Christ shall come ; that he shall come to conquer all his enemies, even death itself ; that, upon his coming, he shall raise the just from the dead, and reign with them ; that he shall then summon before his righteous and awful tribunal the quick and the dead, even all the race of Adam, and shall pass a final judgment upon them, according to the deeds done in the body ; and that, having done these things, he shall deliver up the kingdom to God, even the Father, that God may be ALL IN ALL. Indeed there are many other passages in the New Testament which bear witness to these truths. I have

* 1 Cor. xv. 50—58.

cited so many of them only as I thought necessary to introduce the prophet's explanation of them ; and as a confirmation of the truth of his prophecies, which have been ridiculed by many unbelievers.

After having briefly mentioned, in the review of his awful subject, the grand conspiracy of the impious opposers of the word of God, their gathering together to battle, and alluded to the day of the coming of Christ, the prophet adds, “ And the “ seventh angel poured out his vial into the *air*.”— Now what does he mean by the word *air* ? He could not, I imagine, intend that we should understand it in the common and literal sense ; because, to pour out a vial of the wrath of God into the “ air,” would not answer the purpose of protecting the just against their enemies, and punishing the offenders against his righteous will. Should it be his pleasure to fill the “ air” with pestilential vapours, or otherwise to render it unfit for human respiration, the godly and ungodly would equally suffer. From this it is evident, that we ought not to take the word “ air” in its literal sense : we must of course look for it in allegory. Here we shall find, in consulting the passage under consideration, with other parts of the Scriptures, and examining the nature and qualities of the air, that we are to understand by it the ungodly enemies of his divine will. The preceding verses describe the idolatrous, apostatical, and atheistical powers, as gathered together to battle, and immediately after we are informed, that the vial is poured out. On whom then are we to conclude that this vial is to be poured out, but upon this grand confederacy of the ungodly against the God of truth, for the purpose of destroying multitudes of them ; to dismay, confound, and disperse the remainder ; and to render them, in the course of divine Providence,

so

so weak, as not to be able to disturb the reign of Christ upon earth, which is to succeed this great destruction : a reign; during which even Satan himself is to be bound? Indeed the wicked and ungodly are described by sundry similar figurative epithets in both Testaments. Jeremiah makes use of the word “wheat,” to denote the righteous observers of the word of God, the essence of all truth, because it is the most precious part of the plant; and compares the ungodly to the “chaff,” because it is the *lightest* and most worthless part of the grain*. So Job calls the wicked “stubble,” and “chaff” before the wind, and observes, that the storm carrieth them away†. Malachi, when referring to the day of the coming of, and to the event of this vial, declares, that “all the *proud*, and all the wicked, shall be as *stubble*, and “the day that cometh shall burn them up,” saith the Lord of hosts, “that it shall leave them neither *root* nor *branch*‡. And St. Matthew, when referring to the coming of Christ to judge the world, describes the righteous by the term “wheat,” and the ungodly by “chaff,” whose “fan is in his hand, “and he will thoroughly purge his *floor* (the world), “and gather the *wheat* (the righteous) into his garner (his kingdom), but he will burn up the “*chaff* (evidently meaning the ungodly) with unquenchable fire §.”

Thus we perceive the most wicked and worthless part of mankind, who are ever liable to be “carried away” by every lustful and sinful appetite, are metaphorically described by the word “chaff,” or “stubble.” Now if “stubble,” or “chaff,” be a proper metaphor for the wicked and ungodly, the word “*air*” is much more so, because the qualities

* Chap. xxiii. 28.

† Chap. xxi. 18.

‡ Chap. iv. 1.

§ St. Matth. iii. 12.

of the air are more comprehensively descriptive of their character and conduct. Of all the elements, the air is the most volatile and changeable ; so it is with the ungodly. Destitute of faith in the word of God, they have no pole-star to look up to ; no rule to direct their thoughts or actions ; no test by which they can know right from wrong, virtue from vice, or true piety from the blackest blasphemy ; no guide to lead them to the truths of the ever-living God, the essence of all TRUTH. Therefore, like the air, volatile and unfixed, they are liable to be changed by every false doctrine, and to be blown to and fro by every lustful desire, and sinful inclination. In this metaphorical sense, I humbly apprehend the prophet uses the word “ air.” But to give this explanation of the word the greater probability, St. Paul expressly calls the power of the ungodly the “ power of the air” (because there is nothing solid, fixed, or permanent in it), and farther informs us, that Satan, “ the PRINCE OF THE POWER OF THE “ AIR, is the spirit that worketh in the children of “ disobedience*,” or the ungodly : that is, he incessantly labours in seducing and acquiring absolute dominion over them. From all which, and the general tenour of this vial, that continues to the end of the last dreadful judgment of God, we may conclude, that it is to be poured upon the *ungodly confederacy* of idolaters, apostates, and atheists, “ gathered “ together IN BATTLE ARRAY, at the mountain of “ destruction, on the GREAT DAY OF GOD AL- “ MIGHTY,” whenever it shall be his righteous pleasure that it shall come.

The vial being thus poured out upon the ungodly confederacy, and all its hosts, the prophet farther informs us, that there will come “ a great voice

* Eph. ii. 2.

“ out of the temple of heaven from the throne” (from God himself), saying, “ IT IS DONE ;” that is, as I humbly interpret it, the wicked, having thus filled up the measure of their iniquities, in rejecting the merciful conditions of his Gospel of Christ, and even thus conspiring to destroy it, it shall be no more preached to them, but Christ will withdraw his tender care over them, and leave them to the strong delusions of their sins. So Christ, when upon the cross, in his last agonizing moment, when, having made his atonement to his Father’s justice for the sins of the world, said, “ It is finished *.”

The prophet now concludes his great outlines of this awful subject, by a brief intimation of the *issue* of the battle between the blessed Son of God, and Satan at the head of all his impious hosts. And here he tells us, that on the day thereof, there shall be “ a great earthquake.” Whether this word is to be understood in the literal, or the metaphorical sense ; whether it is to be a violent concussion of the earth, or a great dissension and convulsion among the three parties of the confederacy, it is to be “ such “ as was not since men were upon the earth, so “ mighty an earthquake, and so great.” We ought to read the text in the latter sense, and that this great confederacy of idolaters, deists, and atheists, are to quarrel among themselves, and to be the instrument of their own destruction. My reasons for this exposition of the text are these : we are told in the next verse, that “ the great city is to be divided “ into three parts.” Now the term “ city” is made use of in different places of the Scriptures, as a figure to describe a great body of people united. The Jewish church and nation are described by the meta-

* John, xix. 30.

phor of “*the holy * city.*” Jeremiah, in foretelling the dispersion of the Jewish nation, calls it “this city †.” The prophet himself describes revolutionary France by the “great city ‡.” Indeed the original sense of the word “city” is any great assemblages of people united by law or contract: “*Cætus hominum jure sociati, civitatem appellantur §.*” Hence we may conclude, that St. John calls the great confederacy of pagans, deists, and atheists, which he just before described, “the great city.” He further informs us, that this “great city is to be divided into three parts.” That is, as I humbly interpret the text by the context, into the three great *parties*, so often described before; and that they are to make war upon, and destroy one another, after the late example of the revolutionary factions of France. He adds, in the same verse, that “the cities of the nations are to fall in this war,” in their threefold distinction, and that “great Babylon,” meaning the grand confederacy, “shall come in remembrance before God, to give unto it the cup of the wine of the FIERCENESS of his wrath;” and that every *island* shall flee away, and the *mountains* shall not be found;” which in the literal sense of the verse is, “every leader of the confederacy shall in vain flee from the danger, and the *generals, great officers, and men in power*, shall not be found; and that there shall fall upon men, the inferior ranks, a great hail out of heaven, every stone about the weight of a talent; and men shall blaspheme God because of the plague of the hail, for the plague thereof shall be *exceeding great.*”

* Isa. xxxiii. 20. Dan. ix. 24. Rev. xi. 2. xxi. 2. xxii. 19.

† Chap. xxii. 8.

‡ Rev. xi. 8.

§ Cicero.

SEVENTEENTH CHAPTER OF THE REVELATION.

A more particular Description of the Confederacy, and an Annunciation of the Decree passed upon it, and its dreadful Consequences.

AND there came one of the seven angels which had the seven vials, and talketh with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was

arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

HAVING finished his *proem* to the great and awful subjects of the seventh vial, in the preceding chapter, the prophet goes on to a narration of the events of it in *detail*. He resumes his subject from the beginning, and describes the grand confederacy of the enemies of the word of God, to which he had before only alluded. In this consolidated and united state he considers it as the cause and parent of all the idolatry and deviations from the word

word of God, which had been introduced into the world by Satan (the great seducer of mankind), into polytheism, apostasy, and atheism: that polluted source of all depravity and sin, or, as the prophet expresses it, of all “the abominations of the earth.” He describes it as such by a variety of comprehensive, emphatical, and metaphorical appellations, which run throughout the chapter. Of these, however, I shall only consider such as engross the first five verses, as they are the great and leading marks of the confederacy intended to be foretold.

1. It is called “The *great whore* that sitteth upon many waters, with whom the *kings* of the earth have committed fornication, and the *inhabitants of the earth* have been made drunk with the wine of her fornication.”

Now, the word “*whore*,” in its literal sense, is a woman that has an unlawful and lustful connexion with men; and in the spiritual sense, it is every man, woman, or political power, that has any connexion with those who are disobedient, and embrace, as their faith, false doctrines, and worship fictitious deities, prohibited by the word and law of God. In the latter sense the word is made use of in many parts of the Scripture. Thus the Jews and Jerusalem are called “a whore,” “a harlot,” and are said to commit “whoredom,” on account of their embracing the idolatrous and false doctrines of the Egyptians and Assyrians, and worshipping their Gods*. So here the prophet describes this great conspiracy, which is to consist of all the idolatrous, apostatizing, and atheistical kings, ruling over many nations, by the appellation of “the *great whore*, that sitteth upon many waters.”

* Isaiah, i. 21. Ezek. xvi. 15, 16, 17, 28.

2. He again describes this confederacy by the metaphor of “a woman sitting upon a scarlet-coloured beast, full of the names of blasphemy.” A woman was the prolific parent of the human race, who, after the fall of Adam, joined in one sinful society, and therefore is a suitable metaphor for any Power that has united, and produced any great body of people. So the church of Christ is denoted by “a woman clothed with the *Sun* (with the light of God’s eternal truth), having the “*moon* (all temporal and sublunary things) under “her feet, and upon her *head* (the most conspicuous “part of her body) a *crown* (the emblem of power, excellence, and triumph) of *twelve stars*,” (figuration of the twelve apostles, possessing the transcendent power of the Holy Ghost*). In like manner the prophet describes this confederacy by the hieroglyphic of a “woman;” but of a woman, whose character is to form a direct contrast to that of the church of Christ. She is represented as “sitting “upon (ruling over) a scarlet-coloured beast,” (or a great body of people full of crimes † and all manner of blasphemy). She is arrayed in ‡ *purple and “scarlet,”* to denote, that the *ruling powers* of the confederacy shall be depraved to the utmost extent of *sin* and unrighteousness; and the *beast* itself is “*scarlet*” coloured, to intimate that the great body of the people shall be as *wicked as their rulers*.

3. Again, he describes the confederacy by the name of “The *great whore*, with whom *the kings “of the earth* have committed fornication; and the “inhabitants of the earth have been made drunk “(mad) with the wine (the spirit) of her fornication,”

* Rev. xii. 1.

† Isaiah, i. 18.

‡ So Ezekiel, to describe the sinfulness of Tyre, describes it as covered with *purple and scarlet*, xxvii. 7.

“tion,”

“tion,” (of her idolatry). Who is this “great
 “whore,” with whose spirit of her idolatry, all the
 kings and inhabitants of the earth have been made
 drunk? We have never heard nor read of any
 one Power that answers to this descriptive name,
 except this grand *confederacy*, this united body of
 idolaters, apostates, and atheists, which, from the
 brief account the prophet has before given of it,
 perfectly answers to this description. For we know
 from sacred history, that soon after the time of
 Noah, “all the kings and inhabitants of the
 “earth,” (the Jews, the peculiar people of God not
 excepted,) became profelytes to *Polytheism*; or, as
 it is expressed in holy writ, “went a *whoring* after
 “*other gods*, and bowed themselves unto them*.”
 Since the coming of Christ, and the conversion of
 the world to the truths of the Gospel, the kings
 and inhabitants of the earth have gone a whoring
 after Papal and Mohamedan *apostasy*; and in our
 days we have seen the ungodly kings and inhabi-
 tants “of the earth,” and an immense number of
 their subjects, with astonishing eagerness and zeal,
 embracing the horrid principles of *atheism*, blas-
 phemy, and anarchy: and how many more will
 follow their example before the confederacy here
 foretold shall take place, the event alone must dis-
 cover. However, when these three libidinous
 tempters of mankind shall be united on the great
 “day of God Almighty, they will become one
 “*great whore*,’ with whom the kings of the
 “earth have committed fornication; and the in-
 “habitants of the earth have been made drunk
 “with the wine of her fornication.”

4. This great confederacy of the ungodly is
 also called “mystery.” Now, a *mystery* is a thing,

* Judges ii. 17.

the nature of which is incomprehensible to the human intellect, and may be true or false. There is a “mystery of godliness*,” and there is also the “mystery of iniquity†.” The prophet cannot mean the former in this place; the expression would be extremely improper when applied to the enemies of Christ, whom he is here describing: he must therefore, from the tenour of his discourse, mean the latter. This “mystery of iniquity” St. Paul also describes when speaking of the coming of Christ on the “great day of God Almighty,” by *that wicked* whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming‡. Indeed, the whole of the apostolic description of this “mystery of iniquity” pertinently applies to the ungodly confederacy.

But it may here be asked, where is the “mystery” of idolatry, apostasy, or atheism? The answer is, that they are all mysteries beyond the comprehension of the human intellect, and mysteries also the most iniquitous that have ever been invented by men, or devils. Is it not a “mystery” incomprehensible, that man, originally made in the image and after the likeness of God‡, endued with the light of reason, and the impulse of conscience, should, with unspeakable ingratitude, cease to obey God’s righteous will, and to worship him; and should prefer the adoration of *dead* men and idols of “gold and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk,” to the worship of the only true God, their Sovereign Creator§? This is the “mystery of iniquity,” of *polytheism*, and *idolatry*. Is it not a “mystery” that men so made and endued, should

* 1 Tim. iii. 16.

† 2 Thess. ii. 7.

‡ Gen. i. 26.

§ Rev. ix. 20.

put their whole trust in *fatalism*, and should be persuaded to believe they shall live in a sensual paradise, which they know from experience, is followed by consequences that destroy them in this life? And that fallen, sinful man should be as infallible as the God of heaven? This is the “mystery” of *apostasy*. And is it not a yet greater “mystery of iniquity,” that the universe should be pronounced to be eternal and self-created; and that there is not, nor ever has been, one self-existing spirit, or God, who created all things? And this is the mystery of *atheism*.

Thus all the three powers of idolatry, apostasy, and atheism, are “mysteries of iniquity,” and therefore the prophet calls them, emphatically, “mystery,” in the singular number, because they are united, and form but one body, one GREAT “MYSTERY.”

5. Farther, this conspiracy of the ungodly is described by the name of “**BABYLON THE GREAT.**” The word “Babylon,” translated, is a *mixture*, or *confusion* of things. From the antecedent description of this conspiracy, it is to consist of a *mixture* of all the Polytheists, Apostates, and Atheists, a *mixture* of all the *false doctrines* that ever existed on the earth; and it is natural to believe, indeed it seems absolutely impossible not to conclude, that their discordant and heterogeneous tenets and principles should not, when mixed together, be the cause of a great political fermentation, and quarrel among themselves, and be one of the means of their destruction, as the prophet has before intimated.

6. Again, it is called, “The mother of Harlots.” It is the mother of all idolatry, of all the deviations

deviations from the true word of God, of all the schisms in the church of Christ. It is now, in its combined state, the mother of *polytheism*, *apostasy*, and *atheism*, and of the ungodly “of the whole world.” Because, upon some of them, Satan, the spirit of evil, and the deceiver of the whole world*, had begotten all his illegitimate children; therefore it is moreover called, emphatically, “the abomination of the earth.”

7. There is another mark of this wicked confederacy, which I cannot pass over in silence: the prophet having represented it by the preceding names, concludes with telling us, that “he saw
“the woman *drunken* with the *blood* of the *saints*,
“and with the blood of the *martyrs* of *Jesus* ;” that is, raving and rejoicing over the multitude of saints and martyrs, whom she had unjustly and unmercifully put to death! Where now are the Powers who have wantonly opposed, and wilfully spilt the blood of the saints and martyrs of Jesus, but the powers of *pagan* idolatry, of *Mohamedan* and *papal* apostasy, and *French* atheism? Have they not, in a regular succession, from the rise of the church of Christ to this day, been its only opposers, and the murderers of its most pious and righteous members?

There are other marks besides in this chapter, tending to show, that the prophet is describing a certain great confederacy of the ungodly, which is to take place in the “*last days*,” or in the *great day* of GOD ALMIGHTY. But to consider them all would be inconsistent with the limits fixed to these brief conjectures; and I trust enough has been said to enable the diligent and religious seekers

* Rev. xii. 9.

after truth, to understand the meaning of the prophet, and to prove that the Power thus described is not the Power to which protestant commentators have generally ascribed it. I am well aware, that they have imputed all the signs of the Power, mentioned in this chapter, to the *Papal hierarchy*. But I cannot concur with them in loading the Popes of Rome, with all the sins of the world. Their ambition, their avarice, and their idolatry, have been wicked indeed; but there have been other Powers in the world, enemies to the church of Christ, besides the Popes, who have drawn mankind into grievous error and sin. The Powers of Mohamedanism and Atheism, as we have seen, have had a heavy share. How, then, can we conceive, that the Spirit of truth should intend to load the Popes of Rome with all the crimes, all “the abominations of the earth?”

That the prophet could not mean merely to describe the Papal power, by the “great whore,” or any other appellation, I have before considered, appears to me very evident, from the regular and perspicuous manner, in which he treats this important subject throughout the Revelation. He foretels the events in the same order of time, in which they were to come to pass. He always finishes the history of one period of events, and of one Power, before he proceeds to the next in succession, never mentioning a subsequent one before the antecedent. He began his prophetic history of the rise of the church of Christ in general, through pagan opposition, with its victory over it*. In the next chapter describes the fall of pagan Rome; then the rise of Mohamed and the Othman empire, and their dreadful persecutions of the church in the East. He then passes to the history of the church in the West, and having

* Chap. vi. vii. &c. &c. in order.

given us a summary view of the great outlines of it *, proceeds, in the next chapter, to take a summary view also of his new subject †. In the first part of the following chapter ‡, he foretels the rise and exploits of the Papal church, and in the latter part of it, the coming of the atheistical power of France. Hitherto his history had been confined to the contests of the church and her enemies. But the subsequent parts of the Revelation relate to the final destruction of her adversaries, her complete triumph over them, and her eternal redemption. Moreover, according to his usual method of beginning a new subject, he takes, in his proem, a brief view of the great events of which it was to be composed §; and, again, in the chapter which follows ||, in a series of events, he details the manner in which the destruction was to be poured out successively, or, at determined periods, upon all the opponents and enemies of the church. Under the “first vial of the wrath of God,” he foretels the judgments that should be poured out on *revolutionary France*; under the second vial, on *Papal Rome*; under the third, upon *Papal Germany*; under the fourth, upon the king and people of *France*; under the fifth, upon the *republic* and *people* of France, in her *atheistical* state; and under the sixth, upon the *Othman empire*, or Mohamedan apostasy. After this we read no more of the powers of Paganism, Mohamedanism, Papacy, or Atheism, acting in their *separate* capacities, and of their distinct operations against the church of Christ; but, on the contrary, we find that the prophet, under the “seventh vial,” begins the history of a new future power, and *grand confederacy*, of all of them together, for the purpose of the utter destruction of the truth, and the word of God. This subject he introduces in the last verses of the sixteenth chapter.

* Chap. x. xi.

† xii.

‡ xiii

§ xiv. xv.

|| xvi.

Now

Now all the great events I have recited, excepting the three last, have come to pass, in the exact order of time, they were foretold by the prophet. Hence we may rationally conclude, that the three last also, though future events, will come to pass in the same order; who then ought to doubt the pretensions of the prophet, to his having written the whole of the Revelation, in a clear *chronological* order? Can it be supposed, that, after having foretold the rise and exploits of the Papal church, in the first part of the thirteenth chapter, and that of the atheistical power of France, in the latter part of the same chapter; after having foretold the fall of the first under the “third vial,” and of the second under the “fifth;” and after having entered upon the new subject of the history of a grand confederacy, which is to take place after the fall of the powers of atheism, and Mohamedanism, in the sixteenth chapter; and, in short, treated of all the preceding events in chronological order, and with historical perspicuity, he should, in the seventeenth chapter, depart from that order, and violate that perspicuity, by beginning it with a new historical description of the *Papal* church; a church, the rise and fall of which he had already recorded? The supposition appears to me absurd in the extreme. It would be, to suppose, that the prophet, while guided by the spirit of infallible *wisdom* and *truth*, could commit an egregious and palpable anomaly, an evident anachronism, an unnecessary repetition of the history of a Power, which he had completely written before.

Besides, the signs given by the prophet, in this seventeenth chapter, when rightly understood, will neither apply to, nor are they descriptive of, *the church of Rome*. With what propriety does the emphatic name of “THE great whore” apply to that power,

power, when Paganism, Mohamedanism, and Atheism are much greater “whores” in the scriptural sense, or a much greater, and more impure, deviation from the word of God? With what propriety can it be said of Papal Rome, that “the kings of the earth have committed fornication with her;” and that *all* nations have drunk of the “wine of the wrath of her fornication,” when the kings and nations of *Europe* only (and not all of them) have adopted her idolatry, and been concerned in her fornication? when the immense Chinese nations have uniformly rejected her attempts to seduce them, and when none of the nations of Asia, Africa, or North America, have been corrupted by her doctrines?

Nor will the allegory of “a woman sitting upon a scarlet-coloured beast, full of names of blasphemy,” apply to the Papal church. That some of the Papal tenets are blasphemous, I am ready to confess, and therefore the prophet, in his history of that church, describes it by a “beast having seven heads, and upon his heads the name of blasphemy,” in the singular number. But this beast is described as being *full* of the *names* of blasphemy; and, if full, it can hold no more. It must, to answer to the name, have been guilty of every kind of blasphemy, from the lowest up to the highest, even to atheism, the sum total of every species of blasphemy. Now this is not the case with the church of Rome: she acknowledges the existence of God, the mission of Christ, and the agency of the Holy Ghost. A real and studious inquirer after truth, acquainted with the doctrines of Paganism, of Mohamedanism, and of the Atheistical power of France, could not be led to think of Rome by this description. Nor will the name “Mystery” apply, with propriety, to the Papal church, when we consider, that the doctrines and tenets of Mohamedanism and Atheism

are

are by far more extensive and incomprehensible mysteries than those of Popery. The name “Babylon the Great,” truly interpreted, is “the great city,” or body of people, consisting of a mixture of different nations, professing different, and those erroneous, principles of religion, and, therefore, a great city of anarchy and confusion. And this was the case of Chaldean Babylon of old, before its fall: it was a *confused mixture* of all the then idolatrous nations, and thence derived its name. But this will by no means describe the Papal church, which, although it consists of different nations, yet all her members profess the *same* erroneous principles, the same kind of idolatry. So that there is no *mixture* of doctrines, no *confusion* in her worship, which there must be, in order to apply the name to her, with any degree of propriety.

Again, the appellative expression, “*the* mother of harlots, and abominations of the earth,” will, with still less propriety, apply to Papal Rome. A “harlot,” in the scriptural sense, is a power that seduces men, from their duty to God, into idolatry. A “*mother* of harlots,” in the plural number, is a Power that has led them into several kinds of idolatry; and the expression, “mother of harlots,” with the emphatic article *the* before it, signifies the *greatest* of all “harlots,” or idolaters. Now the Papal church answers not to this descriptive sign: for, although she is a “harlot,” and is called a “whore,” yet she is the parent of but one illegitimate offspring, Papal apostasy, and therefore she cannot be “a mother of harlots” in the plural number. Nor has she been “*the* (the greatest) mother of harlots,” for when we consider the extent, variety, and sinfulness of the deviations from the word of God, as well of the Mohomedan superstition as French atheism, they will appear to have far exceeded

ed her in folly and in iniquity; and, therefore, she cannot, with propriety or truth, be considered as *the* mother of harlots. Nor does she answer to the other mark of “THE mother of the abominations of the earth;” for although it is well known that she has had her sins, and abominations, yet they are by no means of so deep a dye, as the abominations of Pagans and Mohamedans. And although she has “been drunk with the blood of the saints, and the blood of the martyrs of Jesus,” yet she has drunk only a portion of that blood. And when we consider the persecutions and destruction of Christians, by pagan Rome, and the powers of Mohamedanism, it must be confessed she has not had more than her share.

Thus none of the preceding marks of the Power here foretold can possibly be descriptive only of the *Papal church*. The spirit of prophecy, in its delineations, is accurate and perfect, and the events will always exactly correspond. But when we apply these signs to the *grand confederacy*, mentioned by the prophet in the foregoing chapter, their allegorical and scriptural senses are perfectly answered. The separate and distinct powers of paganism, apostasy, and atheism, will be lost in the union. It will no longer be the one or the other, but a mixture of all of them together; a *Power never before existing*, and which will completely answer and accomplish every mark of the prophet.

After having thus described this grand confederacy, which is to be “gathered together in battle, in the great day of God Almighty,” with all their hosts, he tells us the wicked purpose for which they are to be armed for the presumptuous conflict. “These,” says he, “shall make war upon the LAMB, and the Lamb shall overcome them,

“ them, for HE IS THE KING OF KINGS, AND LORD
 “ OF LORDS; AND THEY THAT ARE WITH HIM ARE
 “ CALLED, AND CHOSEN, AND FAITHFUL *.”

There are divers other signs in this chapter, which, in my humble opinion, unite in describing the same monstrous coalition of the ungodly, against the church of Christ. But I forbear to treat of them, as it would lead me far beyond the limits I have allotted to these brief conjectures, and because I trust I have said enough to convince the pious reader, that the signs I have already considered do by no means refer to the church of Rome; but to a coalition of Powers, which is to be “gathered together to battle,” on “THE GREAT DAY OF GOD ALMIGHTY.” Nor, indeed, should I have said so much, but from a wish to correct an error, which has long been believed and repeated by many Protestant commentators, on this chapter, ever since the Protestant opposition to the Papal church commenced. To account for so great an error, committed by so many truly learned and pious men, is not an easy task. Has it arisen from their not attending to the *exact chronological order*, in which the prophecies in the Apocalypse are treated? Or, from their not duly considering, that the prophet, after having foretold the rise and fall of the Pope †, announces the coming of three other wicked and idolatrous enemies of the church of Christ, in the order they were to come, namely, the “beast of the earth ‡,” or the atheistical power of France; the “woman sitting upon a scarlet-coloured beast,” or the “great whore,” or “Babylon the great, &c. §” and “Gog and Magog ||;” all of them more sinful and idolatrous enemies of the word of God, than the Pope? Or has this unaccountable

* Rev. xvii. 14.

§ Chap. xvii. 2—6.

† Chap. xiii. 1—10.

|| Chap. xx. 8.

‡ Ibid.

and mischievous error arisen from a zealous anxiety to rescue the church of Christ from the wretched slavery and captivity of the Papal church, which has led them to represent it as the source of all manner of evil, and to appropriate all the marks, however inapplicable and discordant, of “the man of sin, the son of perdition,” foretold by St. Paul; all the marks of “antichrist,” foretold by St. John; and all the marks of the beast of “the bottomless pit,” or the beast of the earth, and of the “great whore, &c.” to the Papal hierarchy, and thus to load it (already abundantly loaded with its own peculiar sins and abominations) with all “*the abominations of the earth;*” with all the idolatries, sensuality, and crimes of *all the enemies of the church of Christ*, from its rise to its final redemption? This, I humbly apprehend, in the exposition of the apocalyptical history, is a very great error; an error which robs it of that perspicuity of chronological narration, which it certainly possesses, renders it a very defective history of the church of Christ, and involves it in confusion.

EIGHTEENTH CHAPTER OF THE REVELATION.

The awful Sentence of Divine Justice passed upon the ungodly Confederacy, and the last Summons from Christ, to those that fear God, to separate themselves from it.

IN this chapter the prophet foretels the *destruction* of the ungodly confederacy of IDOLATERS, APOSTATES, and ATHEISTS. And as it has been his uniform method, when predicting events, which are to take place in the course of divine Providence, to describe them figuratively, by an *angel* sent into the world
for

for that purpose, so here he represents this dreadful event in the same manner. He sees “an angel
 “coming down from heaven, having great power,
 “and the earth was enlightened by his glory, and
 “he cried *mightily* with a *strong voice* ;” to denote the immutability of the decree, the perfect justice upon which it is founded, and the dreadful effects of the wrath of God, when it shall be poured out upon the confederacy. This angel proclaims the awful decree, saying, “Babylon the Great *is fallen, is fallen*, and is
 “become the hold of every foul spirit, and a cage
 “of every unclean and hateful bird. For all na-
 “tions have drunk of the wine of her fornications,
 “and the kings of the earth have committed forni-
 “cation with her, and the merchants of the earth
 “are waxed rich through the abundance of her
 “delicacies*.” In thus announcing the dreadful decree, the angel speaks in the present tense, “Babylon the Great *is fallen*,” and repeats “*is fallen* *,” to show that the decrees of a God of infinite wisdom, power, and justice, are *fixt and irreversible*, and as soon as passed, are to be considered as executed.

The decree thus announced, the prophet passes to a description of the tender mercies, and abundant love of the eternal Son of the most high God, towards his church, at *that critical period*. Proofs of this ineffable love, from the rise of the church, to the end of the world, run throughout the Scripture. We are there told that “the mercy of the Lord is from
 “*everlasting to everlasting* upon those that fear him †.” I shall, therefore, only recite a few instances of it, which seem necessary to introduce an explanation of the two verses, following those I have already commented upon.

* Ver. 1, 2.

† Psalm ciii. 17.

Just before he foretold the destruction of Jerusalem, we find our Saviour, with sorrowful tenderness, mourning over her in this beautiful and expressive lamentation: “O JERUSALEM, JERUSALEM, *thou* that killest the
 “ prophets, and stonest them that are sent unto thee;
 “ how often would I have gathered thy children to-
 “ gether, even as a hen gathereth her chickens under
 “ her wings, and ye would not *.”

Again, after his mercilefs crucifixion, and his ascension to his Father, when his flock had lost their shepherd, he sent his angel to the prophet to assure them, that “a crown should be given to them, and
 “ that they should go on conquering and to con-
 “ quer †.” ‡

Again, foreseeing that his church, notwithstanding her triumph and exaltation over the heathen world, would ungratefully and wickedly forsake the word of God, to which alone she would be indebted for her peace and happiness, and fall into abominable heresies; and also knowing the dreadful § visitations of God to be inflicted upon her by the barbarian nations, he sent his angels to the prophet, forewarning her of them, that she might avoid their rapine and bloody ravages, by repentance and returning to her father’s house ||.

* Matth. xxiii. 37.

† Rev. vi. 2.

‡ How accurately and completely was this assurance of Christ, foretold in the first century, fulfilled in the fourth, when Constantine the Great, then emperor of Rome, the mistress of the heathen world, became converted to the Christian faith, and the head of the church!

§ These dreadful visitations of God upon the church, thus foretold in the first, began in the latter end of the fourth century, and continued down to the middle of the sixth, when they became completely fulfilled. See Newt. Diss. vol. ii. p. 202—207.

|| Rev. viii. 7, 8, 9, 10, 11, 12.

Again, foreseeing that she would obstinately persevere in her iniquity, and the justice of God would pour down upon her woes yet far more severe, and of longer continuance, through the means of *Mohamed*, the *Pope*, and *revolutionary France*, he again preadmonished her of her danger, that she might reject their blasphemous falsehoods, and avoid the consequent judgments. This gracious and merciful admonition the prophet describes in these words* :
 “ And I saw an angel flying through the *midst of*
 “ *heaven*,” meaning, throughout all the regions of the church then planted in all parts of the earth,
 “ saying, woe, woe, woe, to the inhabitants of the
 “ *earth*†,” that is, to all the members of the church, who had known the word of God, and now obeyed it not, but had become “ earthly, sensual, and
 “ devilish.†.”

But it may here be asked, What is this angel, and when did we hear of his flying through the midst of the church? The answer is not difficult, if we translate the verse from its figurative, into its literal sense. The prophet has, in other places, represented the *word of God*, or the *Gospel of Christ*, by the figurative expressions of “ The holy city,” “ the temple of God,” “ the altar,” and “ the two witnesses.” Here again varying the figure, as it is common in the beautiful and mysterious language of prophecy, he uses, with equal propriety, the word

* Rev. viii. 13.

† We have seen these visitations of God, as it were, fulfilled, and still fulfilling before our eyes. We have seen that *Mohamed*, the *Pope*, and *atheistical France*, are come, and brought in their train all the seductive decrees, falsehood, lies, and blasphemies, and overwhelming the church of *Christ* with darkness, filth, and blood; and we have seen the fall of the second, or the *Pope*, within these last four years; and, in all probability, we shall see those of the first and third in less time than half a century, as foretold by the prophet seventeen hundred years past.

‡ James iii. 15.

“angel,” to convey the same idea. Taking the verse, then, in its literal sense, we shall find, that this pure and *holy angel, the word of God*, did “fly through the midst of” the church from one end of it to the other, carrying with it the admonition here foretold, before the time when the visitations of God were to fall upon the church. For if we may give credit to history, this angel of the Gospel of Christ, through the missionaries of the church, spread the word of God over the inhabited part of the earth, in the most rapid manner, in the sixth century: it was proclaimed and practised from *China in the East*, to *Ireland in the West*, some time before the rise of Mohamed, and the Pope, in the seventh: and thus the literal meaning of the text became completely fulfilled.

Again, after the prophet had foretold the fallen and abject state of the church, lost to the pure light of the word of God, and overwhelmed with the pollutions and darkness of Mohamedan and Papal apostasy, and French blasphemy, together with the fall of these, her three great enemies, in the former parts of the Revelation; in the beginning of the fourteenth chapter, he figuratively represents Christ and his saints as preparing, with the utmost joy, to raise the church from its impurity and darkness, and to reform it in such manner as to prepare it for its final redemption and eternal happiness in his kingdom, on the earth*. To effect this glorious purpose, he mercifully sends before him his messenger, to preach the Gospel to the fallen world. “And I saw,” says the prophet, “another angel flying in the midst of heaven, having the *everlasting Gospel* to preach to them that dwell on *the earth*, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, FEAR GOD AND

* Ver. 1, 2, 3, 4, 5.

“ GIVE GLORY TO HIM ; for the hour of his judgment is come ; and WORSHIP HIM THAT MADE HEAVEN AND EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS *.” Thus seeming to foretel, that “ before Satan, and his mighty confederacy, shall make their last effort to *crush*” and extirpate the word of God from the earth, with design to prevent the coming of Christ to reign upon it, that word shall again be preached in all parts of the world ; again “ go forth conquering and to conquer ;” that, as it had been exalted to the greatest of all *temporal* crowns in the fourth century, so it may hereafter be exalted to the first of all *spiritual* crowns in the kingdom of Christ ; but to a much greater degree of purity, holiness, and perfection, and far above the reach of the seductions and pollutions either of Mohamedan and Papal apostasy, or French atheism ; and even, above *all of them*, united in their GRAND CONFEDERACY. For it is to be “ AN EVERLASTING GOSPEL,” which shall prevail in *the hearts* of all those that “ fear God and give glory to him,” *for ever and ever.*

From the tenour of the prophecies, the commencement of this blessed event, most hopeful and encouraging to all real Christians, does not seem to be at a great distance. Were we alone to look at the present dark and depraved state of the world, we should be led to entertain a different opinion. But what is it which is impossible with God, that “ made heaven, and earth, and the sea, and the fountains of water ?” How long did he suffer his *holy word* (sent to give a fallen and disobedient world an opportunity of recovering the undefiled and happy state in which he had benevolently created it) to wade through the immense mass of pagan darkness

* Rev. xiv. 7.

and filth, under the most discouraging depression? From the time of its revelation, in the first century, he permitted it to struggle with, and often languish under, the most dreadful persecutions, as it were, in perpetual succession, even to the last, the most general, the longest continued, and the most bloody, under *Dioclesian*, in the latter end of the third century: and yet, how suddenly! how unexpectedly! how *miraculously*! did Christ, in less than half a century, snatch his church from this desponding state, and place it upon the throne of the greatest Power on the earth? and how soon after did he, in the course of his Almighty Providence, spread his *holy word*, from the eastern coast of Asia to the western shores of Europe. Seeing, then, that his omnipotence and mercies are not lessened, and that he has been pleased to lead his church to reject and fight against Papal and Mohamedan apostasy ever since the reformation to this day*, a period, a few years only, short of that which he allowed it in the beginning to contend with pagan idolatry; may we not thence humbly hope, that, if we have not already, we shall soon see this angel “flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, (that is, with good effect) Fear God, and give glory to him?” For have we not seen, ever since the dawn of the reformation, Mohamedan apostasy daily sinking under the load of its own impurity, down to a lethargic stupor and inability to defend itself, and seeking protection even from “the ANGEL OF THE WATERS,”

* It is worthy of remark, that from the time Christ disputed with the doctors in the temple (anno 12) to the conversion of Constantine, and the exaltation of the church, in the year 312, is three hundred years; so from the time Luther began to preach publicly against Popery, in 1517, from which commentators date the reformation to this day, is two hundred and ninety-two years.

the temporal head of the church of Christ? and farther, have we not seen Papal apostasy at length in a manner destroyed, by the offspring of her own loins? while the *blessed word of the ever-living God* has, in a remarkable manner, been rising out of these sinks of corruption and sin, until its fundamental truths are spread over Europe, and a great part of America? And, besides, what mean those exertions of pious men, associating for the sole purpose of spreading the knowledge of the true God, and the Gospel of his blessed Son, among the heathen, even to the ends of the earth, sparing neither labour nor expense? O may they not relax in their pious design; but, encouraged by this prophetic verse, double their diligence a hundred fold!

• But to return from this introductory digression, to the following verses of this chapter. The prophet, having foretold many instances of the watchful care and tender mercies of Christ, proceeds to the last token of it, before his second coming. He here represents the Son of God, after having announced the decree for the utter destruction of BABYLON THE GREAT, or the grand confederacy of the ungodly, as warning, at that last and most critical period, his beloved church, with all the tenderness of an affectionate parent, to *separate* herself from it: “* Come out of her, *my people*,” come out of her all ye, who, according to my Gospel, preached unto you, have learned to “*fear God and give glory to him*” (and if you have swallowed the least particle of the poisonous principles of Mohamedan and papal apostasy or atheism, cast it away, and flee from it as ye would from *certain perdition*, before this vial of the wrath of God be poured out upon the ungodly), “*that ye be not partakers of her sins, and that ye receive not of her plagues*: for her sins have reached unto heaven, and God has remembered her iniquities.”

* Verse 4.

The remainder of this chapter contains an anticipated view of the extreme depravity and sins of the confederacy, and of the dreadful effects of this vial of the wrath of God, when it shall be poured out, and the decree executed upon it, for rejecting the “everlasting Gospel,” when preached to it, and for its audacious presumption in preparing to destroy it. The prophet seems to labour in describing the awful scene; and perhaps the horrors of it seem too great to be fully conceived by the finite intellect of man. However, for the sake of brevity, I shall take the liberty of referring the reader to an humble and studious perusal of it, presuming that he cannot fail in finding it not a limited, but AN EVERLASTING PERDITION.

NINETEENTH CHAPTER OF THE REVELATION.

The second coming of CHRIST to destroy the ungodly Confederacy, preparatory to his taking possession of his kingdom upon the Earth.

THE decree being proclaimed, and the vial ready to be poured out on the ungodly confederacy, the prophet now represents the church of Christ as praising the GOD OF HEAVEN. “After these things,” says he, “I heard a great voice of much people “ in heaven (in the church of Christ); saying, Alle-
 “ luiah *; salvation, and glory, and honour, and
 “ power; unto THE LORD OUR GOD. For true and
 “ righteous are his judgments; for he hath judged
 “ THE GREAT WHORE, which did corrupt the earth
 “ with her fornication (her wickedness), and hath
 “ avenged the blood of his servants at her hand.—
 “ And again they said, ALLELUIA. And † her
 “ smoke rose up for ever and ever. And the four-

* Chap. xix. 1.

† Isaiah, xxxiv. 10.

“ and

“ and twenty elders, and the four beasts, fell down
 “ and worshipped God that sat on the throne, say-
 “ ing, *Alleluia* *.” Here this awful and solemn scene
 of joy, thanksgiving, and praise, is to begin in the
 church in HEAVEN, and to be acted by the same holy
 elders, the heads of the church, who were before the
 throne of God, when “ THE LAMB was found worthy
 “ to open the book sealed with seven seals,” and to
 reveal his FATHER’S will to the prophet †. For the
 prophet proceeds immediately after to open a like
 scene of joy and praise upon this great occasion in
 the church, as yet militant *upon earth*; but not be-
 fore it is authorized to take a part in it: “ For,”
 says the prophet, “ a great voice came out of the
 “ THRONE, saying, Praise our God all ye his *servants*,
 “ and ye that fear HIM, *small and great* ‡”; that is,
 as I humbly apprehend, whether with Christ *in*
heaven, or in *earth*. It is now, under this divine
 permission and command, that the church upon earth
 joins the heavenly concert, which, when thus unit-
 ed, the prophet describes in the following words:—
 “ And I heard, as it were, the voice of a great mul-
 “ titude, and as the voice of many waters (nations
 “ and tongues), and as the voice of mighty thun-
 “ derings, saying ALLELUIA; FOR THE LORD GOD
 “ OMNIPOTENT REIGNETH. Let us be glad and
 “ rejoice, and give honour unto HIM, for the *mar-*
 “ *riage of* THE LAMB is come, and his wife hath
 “ made herself ready;” that is, the time of the
 union of Christ with his church is come, “ and his
 “ wife,” the two churches, the one in heaven, the
 other on earth, by their union, have now made them-
 selves ready to receive and obey him. And to her
 was “ granted that she should be arrayed in linen,
 “ clean and white; for the fine linen is the righte-

* Ver. 1, 2, 3, 4.
 † throughout.

‡ See Rev. v. 8. and the Chapter
 † Ver. 5.

“ousness of saints * :” that is, in other words, and now to her was “granted a full pardon of all her *trans-*
 “*gressions, through the righteousness of Christ imputed*
 “*to her, and received by her through faith in his*
 “*Gospel † ; for the righteousness of Christ is the righte-*
 “*ousness of saints ‡.* Blessed are they which are
 “called unto the marriage supper, to the union of
 “Christ with his church : blessed indeed, for they
 “are justified, and shall live with Christ in his holy
 “kingdom.”

The churches, now united, justified, and fully prepared to receive their Redeemer, the blessed Son of the most High God is figuratively represented as coming to pour out this vial of the wrath of God upon the impious confederacy, and to remove it for ever out of the way of his reign upon earth. The prophetic description is awful, grand, and sublime. It is expressive, as far as human language can express, not only of his divine and holy character, but of the business he is to be sent to perform. “And
 “I saw *heaven* (the spiritual church) opened, and
 “behold, § *a white horse* ; and he that sat upon him
 “was called *Faithful* and *True* ; and in righteouf-
 “ness doth he judge and make war.” He is represented as sitting upon *a white horse*, to denote that, although he had taken upon himself the nature of man, yet he remains immaculate, and infinitely innocent and pure ; and he is called *Faithful* and *True*, to shew that he had, with the most perfect *fidelity* and *truth*, executed the great trust reposed in him by his merciful Father, in bringing out of a sinful and miserable world a part of his fallen creatures, into a state of immortality and happiness. It is farther said, that “in righteousness he doth judge and

* Ver. 6, 7, 8.

† Rom. v. 16, 17, 18.

‡ Ver. 6, 7, 8.

§ Christ is described by the same terms, Rev. vi. 2.

“ make

“ make war ;” to intimate, that the judgment passed upon the impious confederacy, and that the war and destruction he should pour down upon it, had been highly merited. “ And his eyes were as a *flame of fire* ;” they were full of *ire and wrath* at the impiety and extreme blasphemy of the confederacy, he was coming to destroy. “ And on his head were *many crowns*.” While his divine truths went forth only conquering and to conquer the heathen world, he had *one* crown only given to him *, the crown of the pagan empire of Rome ; but now, having collected a church, consisting of Jews, and many Gentile nations, over whom he is coming to reign, he has *many crowns*. “ And he had a name written, that *no man* knew but himself.” He had the name, the power of God, the extent and infinity of which no man could comprehend but *himself*. “ And he was clothed with a vesture *dipped in blood* ;” to denote that he was coming on THE GREAT DAY OF GOD ALMIGHTY, to meet this horrid confederacy, now “ gathered together,” to offer him “ battle,” and to sink it in utter ruin at “ Armageddon,” the “ *Mountain of Destruction*.” “ And his name is called The Word of God ;” the name by which the prophet describes him in his Gospel † ; because, through him *alone* THE WORD OF GOD has been revealed to his fallen creature, man. “ And the armies which were in *heaven*,” the saints and martyrs, “ the first fruits of his Gospel ‡,” followed him upon *white horses*, clothed in fine linen, white and clean,” to show, that, being now justified by his imputed righteousness, through faith in him they were *without sin*, immaculate and pure. And out of his mouth goeth “ a sharp sword, that with it he might smite the (confederated) nations.” This sharp sword is said to go out of his mouth, to describe his

* Rev. vi. 2.

† John, i. 1.

‡ Rom. viii. 23.

Almighty power, and the ease with which he shall destroy his enemies. It is to be done by a word, or even the breath of his mouth, as with a *sharp sword*. So St. Paul says, he shall * “consume the man of
 “sin,” or the powers of atheism, “with the *spirit of*
 “*his mouth*, and the *brightness* of his coming.” And
 Isaiah, “he shall smite the earth with the *rod of his*
 “*mouth*, and with the *breath of his lips* shall he *slay*
 “*the wicked* †.” To show the utter and everlasting
 destruction with which he is to overwhelm the un-
 godly, and to prevent their ever molesting his church
 during his peaceful and blessed reign upon earth,
 he is figuratively represented as “treading them in
 “the ‡ wine-press of the fierceness of the wrath of
 “Almighty God,” as a vintner treads, mashes,
 and separates his grapes, *never more to be united*.”
 And now having consigned the ungodly to everlast-
 ing perdition, he is to be KING OF KINGS, AND LORD
 OF LORDS ; that is, he is to be KING, and reign over
 the kings, and princes, and the lords of the tribes of
 Israel, and over all the Gentile kings and lords, who
 have been justified by his righteousness.

Ver. 17, 18, 19, 20, 21.—Here the prophet
 passes to the immensity of the destruction and the
 issue of the battle, between the Son of God and the
 innumerable host of his enemies, on *the great day of*
God Almighty, at Armageddon. He represents “an
 “angel as standing in the sun,” a place from which
 he overlooks the whole earth; crying with a loud
 voice, saying, “to all the fowls that fly in the midst
 “of heaven, come, and gather yourselves together,
 “unto the supper of THE GREAT GOD, that ye may

* 2 Thess. ii. 8.

† Isaiah, xi. 4.

‡ To tread in a wine-press, means utter destruction, Lam. i. 15.
 Isaiah, lxiii. 3. Rev. xiv. 19.

“ eat the flesh of *kings*, and the flesh of *captains*, and
 “ the flesh of *mighty men*, and the flesh of horses,
 “ and of them that be on them, and the flesh of all
 “ (kinds of) men, both free and bond, both small
 “ and great. And I saw the beast, and the kings of
 “ the earth, and their armies, gathered together *,
 “ to make war against him that sat upon *the horse*,
 “ and against his army.”

Ver. 20. “ And *the beast* was taken, and with
 “ him *the false prophet* that wrought miracles before
 “ him, with which he deceived them that had re-
 “ ceived the *mark* of the beast, and them that
 “ worshipped his *image* :” meaning by *the beast*,
 the beast of the sea, or the church of Rome ; and,
 by *the false prophet*, the head of, or the blasphemous
 host of atheists, who, not corrected by the plagues
 of the second and fifth vials, had now joined in a con-
 spiracy against Christ, with the dragon, or polytheism,
 as I have before shewn. “ These were cast into
 “ the LAKE OF FIRE BURNING WITH BRIMSTONE.
 “ And the remnant were slain with the sword of
 “ him that sat upon the horse, which sword (or
 “ breath) proceedeth out of *his mouth* (an immense
 “ and dreadful slaughter), for ALL THE FOWLS
 “ WERE FILLED WITH THEIR FLESH.”

Here the attentive reader will observe, that
 the powers of apostasy and atheism are to be ut-
 terly destroyed in the battle of the GREAT DAY OF
 GOD ALMIGHTY, but that nothing is said respecting
 the “ dragon,” or the powers of *Polytheism* or
Pagan idolatry, although parties engaged in the
 battle. Hence we may conclude, that this dar-
 ling and first-born child of Satan after the general

* Rev. xvi. 13, 14, 15, 16, 17.

deluge, with a part of his pagan host, will be suffered to escape, being reserved for a future and more dreadful punishment. And although we shall find this conclusion verified in the next chapter, yet the utter destruction of apostasy and atheism, and the reservation of polytheism for future perdition, are foretold by Daniel in a manner so corresponding with what we have here seen, that I cannot forbear to add a summary view of what this first of prophets has said respecting them, and the following kingdom of Christ, although I have treated of them more fully in a subsequent chapter.

Daniel *, when foretelling the great events which were to come to pass between his time and the kingdom of Christ, represents the GOD OF HEAVEN as sitting in judgment upon the four beasts, the Babylonian, Persian, Grecian, and Roman empires, and passing a decree for their utter destruction. He then adds, “And I beheld then, “because of the words the little horn spake, I “beheld even until the beast (the fourth or Roman “beast) was *slain*, and his body (meaning every “member, horn, and branch of him) destroyed, “and given to the *burning flame*,” or everlasting destruction: and the angel, when explaining the decree, tells him it included “the little horn.” “But the judgment shall sit, and they (the saints) “shall take away his dominion, to consume and de- “stroy it unto the end.” Having thus foretold the execution of the decree against the Roman beast, even in its papal state, and of France in its atheistical state, he informs us what was the fate of the three other beasts, or the Babylonian, Persian, and Grecian empires, and adds, “as concerning the

* Chap. vii.

“ rest of the beasts, they had their *dominion* taken
 “ away ; yet *their lives* were prolonged for a season
 “ and time :” evidently meaning, that though they
 should lose their civil powers, yet their superstitions
 and idolatries were to remain for a time. And
 as he further foretels, that the reign of Christ is to take
 place immediately after the execution of the first part
 of this decree, to what period can the time of
 the reprieve allude, but to the thousand years
 during which Christ is to reign upon earth ? To
 these brief observations upon the prophecy of Daniel,
 I shall only add, that he foretels the coming of
 Christ to take possession of this kingdom in these
 words : “ And I saw in the night visions, and be-
 “ held *one* like the SON OF MAN, came with the *clouds*
 “ of heaven (with the saints and martyrs not yet
 “ justified by his righteousness), and came to the
 “ *ancient of days* (THE GOD OMNIPOTENT from all
 “ ETERNITY); and they brought *him* near before
 “ HIM. And there was given unto him *dominion*
 “ and *glory* and a *kingdom*, that all nations and
 “ languages should serve him. His dominion is an
 “ *everlasting* dominion which shall not *pass away*; and
 “ his kingdom, that which shall not be destroyed.”

Now *Polytheism*, or pagan idolatry, was the first
 great system of wickedness into which the descendants
 of Noah were seduced from the precepts of their
 pious father by Satan, the great and indeed the
 only enemy of the Jewish church, the *first* persecutor
 of the Gospel of Christ, and is, as we shall find
 hereafter, to be *the last*; and this eldest child of
 Satan is properly designated by the figure of a
*dragon**, the most powerful of all animals, throughout
 the Old and New Testaments. *Mohamedan and Papal*
apostasies, the second great

* Psalm lxxiv. 13. Isaiah, li. 9. Ezek. xxix. 3. Rev. xii. 3.
 xiii. 4. xix. 20. xx. 2. xxi. 10.

enemies of the church of Christ, which arose in the same year, and are jointly to seduce and persecute the church of Christ, during the same period, are here denoted by the beast: and the third great enemy of the same church, *the abominable system of atheism* and blasphemy, very properly described by *the false prophet*, because, respecting a *futurity*, it *foretels* more destructive and infernal falsehoods, in a more direct contradiction to the word of God, than either of its other enemies. Mohamed has been erroneously thought by former commentators to be the prototype of this monster, because he has foretold a sensual paradise; but atheism teaches us to believe, that the world is eternal, and shall not *hereafter* be destroyed; that Christ was an impostor, and *shall not come* to judge the world; that there *will be* no resurrection of the body, no future rewards or punishments, for that death is only the eternal sleep of the soul; and uniting all kinds of falsehoods into one great *future* LIE, it asserts that there neither is, nor that there shall be *hereafter*, a God to rule over the world. Is not this a greater false prophet than Mohamedanism, popery, or even polytheism? Is it not in the emphatic words of the text, “THE FALSE PROPHET?”

THE TWENTIETH CHAPTER OF THE REVELATION.

Satan imprisoned and deprived of his power during a thousand years—The millennium, or reign of Christ, and first resurrection—The blessedness of his reign—Satan released from his imprisonment, seduces the nations Gog and Magog to attempt the destruction of the kingdom of Christ—His and their condemnation and eternal punishment—The destruction of the
present

present world—Christ's victory and triumph over Death and Hell—Who shall be saved.

WE have seen that the prophet, in his account of the battle between Christ and the ungodly confederacy, has foretold the utter perdition of the *Beast* and *The false prophet*, and said nothing of the *Dragon*, or Pagans, but leaves us to conclude, according to the prophecy of Daniel, that their “* lives” (their superstitious idolatry) were prolonged for a “season and time.” Daniel gives no intimation of the divine motive to this merciful reprieve of polytheism and idolatry, beyond the time of the execution of the sentence upon *apostasy* and *atheism*; but it may, I humbly apprehend, be clearly inferred, from the context of this chapter. St. John here informs us, immediately after he has foretold the destruction of apostasy and atheism, that “*the dragon, that old serpent, which is the devil*” (not meaning “the dragon,” the type, or the leader of the pagan host, but expressly, that old serpent the devil, who tempted our first parents), shall be bound, chained, and imprisoned; that is, that his power to do mischief shall be taken from him during “a thousand years,” the period of the reign of Christ. And he further informs us, to what end Satan is to be thus deprived of all power, which is, “that he may deceive the nations no more, until the thousand years shall be fulfilled.” But to deceive what nations? There are to be none upon the earth, but those under the dominion and protection of Christ, and the pagan nations, for those of apostasy and atheism are to be destroyed *at his coming* to reign; and we read of no others in the prophecies: and we cannot reasonably suppose it to mean the nations over which Christ is to reign; for these, at his coming,

* Dan. vii. 12.

are to be “ * justified by his blood,” and sanctified by his “ righteousness,” imputed to them, far above all deception and temptation †. It follows then, that it must be the *pagan* nations whose “ lives were “ prolonged for a season and time,” or during the thousand years. And here another question arises, to what end are these nations to be thus mercifully relieved from the power and temptations of Satan ? The proper answer to this question is, that “ ‡ God “ is a rock, his work is perfect : for all his ways are “ judgment : a God of truth without iniquity, just “ and *right is HE.*” It is therefore impossible but that this reprieve of the pagan nations, and this disability of Satan, must be founded in righteousness and mercy : and if we may be permitted to conjecture, from temporal events, the motive of his infinite wisdom, it seems intended to give to the pagan nations a farther opportunity of saving themselves from the effects of his divine wrath, inasmuch as they will not have had so complete an opportunity of knowing the revealed word and will of God through Christ, nor have so knowingly, wilfully, and audaciously blasphemed his holy name, as the apostate and atheistical nations : and moreover, that being now no longer held in their darkness and captivity by Satan, but left to their free will ; and having the peace, righteousness, and beatitude of the kingdom of Christ, as it were, *before their eyes*, they may, if they choose, § “ turn from their idols, and “ turn their faces from all their abominations,” and come over to the church of Christ, in his kingdom, before the expiration of the term of their reprieve. Otherwise, after rejecting so great an instance of divine mercy, should they perversely prefer their filthy idolatry to the word of God, they may suffer

* Rom. v. 9.
James, ii. 23.

† Ibid. iv. 11. 22. 24. Gal. ii. 6.
‡ Deut. xxxii. 4. § Ezek. xiv. 6.

according

according to the judgment passed upon them at the time of their reprieve, when confederated against the coming of Christ, with the powers of apostasy and atheism.

A similar distinction is made by Christ through the prophet, in his epistle to the church of Thyatira, between those that have had a perfect knowledge of the word of God, and those that have not. For, when denouncing utter destruction upon “that woman * Jezebel, *who calls herself a prophetess,*” and all who had committed fornication with her, because she knew the word of God, and obeyed it not, and had a space given her to repent, and she repented not; “But,” he adds, “† unto you, and “the rest in Thyatira, as many as have not *this doctrine,* and which have not *known the depths of Satan* (through my Gospel, as she has), I will put upon you *no other burden*; but that which ye have *already, hold fast till I come:*” evidently meaning, that no more will be required at the day of his coming, than according to that knowledge of his divine truth which has been received. However, this imprisonment of Satan, and temporary deprivation of his power by the Almighty power of Christ, is foretold and described in the following plain and beautiful figures. “‡ And I saw an angel come down “from *heaven* (from the church of Christ, now typified by the word heaven), having the *key* of the “bottomless pit (given to him by Christ himself, “who is represented as having the *keys of hell* and “of *death* §), and a great chain in his hand. And “he laid hold on the *Dragon*, that old serpent, “which is the *devil* and *Satan*, and bound him a “thousand years, and cast him into *The bottomless pit*, that he should *deceive the nations* no more, “till the thousand years should be fulfilled.”

* 1 Kings, xvi. 31. Ibid. ix. 33, 34, 35, 36, 37.

† Rev. ii. 5.

‡ Chap. xx. 1, 2, 3.

§ Ibid. i. 18.

From the imprisonment of Satan, the prophet proceeds to the kingdom of Christ, and the first resurrection of the just. “And,” says he, “* I saw
 “ *thrones*, and *they* sat upon them :” evidently alluding to the thrones promised by Christ, when upon earth, to the apostles, and to the just made perfect, through faith in him. When Peter heard the parable of the rich man, he asked Christ, saying, “† We
 “ have forsaken all and followed thee, what shall
 “ we have therefore? And Jesus said unto them,
 “ Verily I say unto you, that *you* who have followed
 “ me in the regeneration, when the SON OF MAN
 “ shall sit in his *glory*, ye shall *sit* on *twelve thrones*,
 “ judging the *twelve tribes of Israel*.” Again ‡,
 “ He that overcometh, and keepeth my words unto
 “ the end, to him will I give *power over the na-*
 “ *tions*.” So the prophet, speaking of Christ, tells us, “ § And he hath made us (the apostles, mar-
 “ tyrs, and saints) *kings* and priests unto our God,
 “ and we shall *reign upon earth*.” And farther, “ I
 “ saw (in this kingdom) the *souls* of them that were
 “ beheaded for the *witness of Jesus*, and for *the word*
 “ *of God* ;” meaning all the prophets, apostles, saints, martyrs, and righteous men, who shall have suffered death, before the second coming of Christ, either by the pagan powers, whether Babylonian, Persian, Grecian, or Roman, or by the apostate powers of Mohamedanism and popery, “ for the
 “ witness of Jesus and the word of God ;” and also the souls of those “ which shall *not* have worshipped
 “ *The beast* || ; neither his *image* ; neither shall have
 “ received his *mark* upon their foreheads or in their
 “ hands ;” that is, which shall not have been corrupted from the “ fear and love of God into the

* Chap. xx. 4, 5, 6.

† Matth. xix. 27, 28.

‡ Rev. ii. 26.

§ Rev. v. 10.

|| Rev. xiii. 12, 13, 14, 15, 16, 17.

“filthy and blasphemous impurity of atheism;” and these “lived and *reigned* with Christ a thousand years*.” But the rest of the dead” (meaning, as I humbly apprehend, all those who shall not have “*† feared God and given glory to him,*” according to the merciful invitations of Christ himself, and, in particular, the *black and hardened* children of atheism) “lived not again until the thousand years were finished. This is the *first resurrection.*” ‡ “*Blessed and holy* is he that hath part in the first resurrection;” blessed, indeed, for they are now separated from, and placed above, all the troubles, vexations, misfortunes, and destructive evils of the world, and even above the temptation and power of Satan! blessed, indeed, because they have now recovered that glorious state of innocence, felicity, and perfection, which they had forfeited through the disobedience of their first parents; and blessed above measure, for they have now found their lost Shepherd, and are now to be fed by him, and repose in the sunshine of his perfection for ever and ever! and *holy indeed!* for they are pardoned and justified by his blood, and anointed and sanctified by his righteousness, and so perfectly *holy*, that “the second death,” or the wrath of God, which shall be poured out upon the wicked in *The last day*, to their eternal punishment, “shall have no power over them; but they shall be priests of God and of CHRIST, and shall reign with him a thousand years§.”

Having foretold the reign of Christ upon earth, the prophet passes to the next, the most awful, important, and decisive events of the providence of God contained in the prophecies, which are to come

* Ver. 5.

† Chap. xiv. 7. xi. 18.

‡ Ver. 6.

§ Psalm ii. *per totum.* Isaiah xxxv.

to pass at or immediately after the termination of it. He does not mention what are to be the effects of the merciful reprieve of the “lives” or superstitious rites of the pagan nations; nor was it a matter of any moment for us to know; it would only be one among innumerable instances of the mercies of God in the course of his government of mankind; and if the abundant proof of that truth displayed before our eyes has not convinced us of it, a knowledge of the facts omitted would not answer that purpose; however, as a God of infinite wisdom does nothing in vain, we may reasonably suppose that many of those nations, now no longer subject to the temptations of Satan, but left to their free will, and having, as it were, before their eyes the beatitude of the children of God, will, upon a comparison of their fallen, sinful, and miserable state, with the ineffable righteousness, peace, and felicity of the kingdom of Christ, forsake their ancient and deep-rooted prejudices and habits, and their sensual and abominable idolatry, embrace the truths of the ever living God, and, at the *last*, be *saved*, and thus fulfil one of the parables of Christ himself when foretelling his kingdom, and alluding, among others, to this very event; he there * compares his kingdom to a “Lord
 “ of a vineyard and his labourers, some of whom he
 “ called in at the *first* hour, others at the third, and
 “ the sixth, and the ninth, and the eleventh: and
 “ when at night he called them in to receive their
 “ reward, he paid those that came at the eleventh
 “ and *last* hour *first*; and those that were called in
 “ *first* he paid the *last*, and gave to all the same re-
 “ ward;” and then adds, “† so the *last* shall be
 “ *first*, and the *first* *last*; for *many* be called, but
 “ *few* chosen.” Thus he foretels, as I humbly interpret the parable, that the Pagan nations and the

* Matth. xx. 1—16.

† Ver. 16.

Jews * (the latter of whom are to remain in a dispersed state among the former, until after the commencement of the reign of Christ), who were the *first* transgressors of the word of God, shall be the *last* called, saved, or punished, as they shall receive or reject the Gospel of Christ; “for many be called “but few chosen;” and that the obstinate and perverse followers of the Mohamedan and the papal apostasies, and of the atheistical system, and of the great confederacy, who have been the *last* in transgression, shall be the *first* punished. But whether or not any of those nations shall avail themselves of the merciful opportunity of coming over to Christ in his kingdom, we shall presently find that many of them, a mighty host, “the number of whom is to “be as the sand of the sea,” shall not only remain refractory, preferring their filthy idolatry to the adoration of the true God, but stirred up and led on by Satan, shall make a *last effort* to destroy the kingdom of Christ. Let us therefore return to the prophet.

* That the restoration of the Jews is not to take place until after the coming of Christ to reign, seems probable from the assurance given by him to the apostles, that when “he shall sit in “his *glory*, they shall sit on twelve thrones, judging the twelve “*tribes of Israel*.” For it seems, from sundry parts of the prophecies relating to that blessed event, which I have not now leisure to explain, they will be called and restored at some time during the period of a thousand years; that so the two churches of God may be united under Christ, and then they shall be “judged” by their own twelve elders, who, together with the twelve apostles, are the four and twenty elders, having on their heads crowns of gold, who the prophet represents, in divers places, as being with Christ in heaven^b. Besides, we are told that “their plagues should be “of *long continuance*, and their sore sickness of *long continuance*, “and that they should be for a sign and a wonder upon *their seed* “*for ever*”; that is, during the whole period of the Christian dispensation.

^a Matth. xix. 27, 28. ^b Rev. iv. 4. v. 8. 14. xi. 11. xix. 3.
^c Deut. xxviii. 46. 59.

Ver. 7, 8.—“And when the thousand years
 “ are expired, Satan shall be *loosed* out of his
 “ *prison*, and shall go out to *deceive* the nations
 “ which are in the *four quarters* of the earth,
 “ Gog and Magog, to gather them together
 “ to *battle*, the number of whom is as the
 “ *sand of the sea*. And they went up on the
 “ *breadth* of the earth, and encompassed the
 “ camp of the *saints* about, and the *beloved*
 “ *city*: and FIRE came down from God and
 “ *devoured them*.”

Here we have a brief account of the last battle which will ever be fought upon the earth: a battle between TRUTH and FALSEHOOD, between *the Son of the Most High God*, his saints and just men made perfect, and redeemed from a fallen sinful world. The account of this battle the prophet begins by informing us, that Satan will be released from his imprisonment, and suffered to resume his lost power at the expiration of the thousand years; and that he will go out to deceive the nations, Gog and Magog; meaning, as I humbly conjecture, the *idolatrous* nations, who having, as it were, had ocular demonstration of the blessed fruits of the word of God in the kingdom of Christ, shall despise and reject it; for, according to prophetic history, all other nations are to be destroyed before this event by the judgments and wrath of an offended God, except those that shall have obeyed his divine will revealed by Christ. This conjecture seems to receive a degree of probability from the text itself; for the nations here referred to are described by the terms Gog and Magog. And we learn, from ancient histories, sacred as well as profane, that “Magog” was the country of the Magogians, Gomerians, and Tubalines, the descendants of Magog, Gomer, and Tubal, the sons of
Japhet

Japhet the son of *Noah*; a country of the most filthy and detestable idolatry, in which, in early times, the great idol *Atergatis*, a mermaid, was the god of their adoration, and “*Gog*” was their prince, and a great enemy of the Jewish church. It may therefore be reasonably supposed that the prophet meant, by those two words, figuratively to describe the refractory idolatrous nations, who are now to be deceived by Satan in the four quarters of the earth, and to be gathered together to battle: a mighty host! for “their number is to be as the sand of the sea.” Nor are the saints to be unprepared to meet the dreadful event: they are to be “in camp,” or, as it is before figuratively expressed, they are “* to stand upon a sea of glass mingled with fire,” under the protection of their Almighty Redeemer, *invincible*.

Of this perfect security, this invincibility of the church of Christ, Satan shall be so ignorant as to know † nothing of it, and be under a delusion so strong, that he shall think it will be an easy ‡ prey; and shall therefore go upon the breadth of the earth, and compass the camp of the saints about, and prepare to destroy it; but fool! THAT GOD, WHOSE WISDOM AND POWER IS INFINITE, and “who made “the heavens and earth and the sea, and the rivers “and fountains of water §,” shall pour down FIRE upon thee and thy mighty host, “and devour thee;” that is, by such means as shall be consistent with his omnipotent will, utterly destroy them; that, in this great and last awful overthrow of the enemies of his holy word, he may be “*sanctified*,” and his holy name *glorified*, in their fight, as well as in that of his church.

* Rev. xv. 2.

† Ezek. xxxviii. 14, when foretelling the same event.

‡ Ibid.

§ Rev. xiv. 7. Acts xiv. 15.

But although the heathen world is to be thus utterly destroyed, yet Satan, which is the devil, their leader that deceived them, being * “*a spirit*,” a fallen angel †, is not to be destroyed with them, but is to be reserved for a worse, and yet a more merited fate—a fate to which even annihilation would be infinitely preferable: he is to be taken and “† cast
“into A LAKE OF FIRE AND BRIMSTONE, where
“the *beast* (of apostasy) and *the false prophet* (of
“atheism) are punished § (having been cast thither
“before the coming of Christ), and to be tormented
“day and night *for ever and ever*.” Thus Christ will now have reigned, according to the express prophecy of St. Paul ||, “until he hath put all enemies
“under his feet,” except one, and “this, the last
“enemy that is to be destroyed, is *death*.” He will now have triumphed over that “old serpent” who seduced our first parents to disobey their bountiful and benevolent CREATOR most ungratefully and wickedly; who ensnared and betrayed the pious descendants of Noah into the pollutions of heathen idolatry; who, when Christ had spread the holy word and will of God over the heathen world, seduced his church into Mohamedan and papal darkness and apostasy, and into all the horrid abominations, blasphemies, and lusts of French atheism; who, not yet fatiated with all this mischief, this “perdition” of the souls and bodies of the human race, seduced the remains of the three last-mentioned enemies of Christ into a grand confederacy to prevent his coming; and who, now desperate with so many defeats, has audaciously attempted to destroy him and his church IN THE HEIGHT OF HIS POWER AND GLORY.

* Eph. ii. 2.

† Matt. xxv. 41. 1 Cor. vi. 3.

‡ Ver. 10.

§ Rev. xix. 20.

|| 1 Cor. xv. 25, 26.

From this triumph of “THE BLESSED SON OF GOD,” the Prophet passes to *the destruction of the world, the second resurrection, and the last judgment*, which seem to be described as if they were to be in a manner contemporary events—events blessed and glorious indeed to those who shall, during their probationary state in this life, have put their faith and hope in him, and “feared God and given glory to him” in spirit and in truth! but events awful and dreadful beyond all expression to those who have refused to hear his voice, treated him as an impostor, and denied both “the FATHER and the SON,” and shall have deluded their own souls to believe they can live “without God in the world.” The former he shall set on his *right* hand, and the others on the *left*. To the former he shall say, “Come, ye blessed of MY FATHER, inherit the kingdom prepared for you from the foundations of the world.” And to the latter, “Depart from me, *ye cursed*, into *everlasting fire*, prepared for the devil and his angels.” This awful subject, which I will endeavour to explain by other parts of God’s holy word, the prophet foretels in these words:

Ver. 11.—“And I saw a *great white throne*, and *him* that sat upon it.” It was a *throne* to denote his supremacy and omnipotence over all his works: it was *white* to show his immaculate justice. “And he that sat upon it was THE ETERNAL SELF-EXISTING JEHOVAH, THE I AM, THE ALPHA AND OMEGA, THE SUPREME INFINITELY PERFECT AND EVER GLORIOUS GOD, BESIDES WHOM THERE IS NO GOD.” A God whose purity and holiness are so infinitely perfect, that no temporal, impure, or imperfect thing, can, for a moment, bear his holy presence without perishing*. Of his excellence the

* Exod. iii. 6. xix. 21. lx. 35.

prophets and apostles have attempted in vain to give us a perfect idea, as all such attempts must be while we remain in this imperfect fallible state; for that which is finite and mortal cannot comprehend infinity. Nahum attempts to describe his infinite righteousness and justice, when foretelling the same awful event here predicted by St. John: "THE LORD," says he, "is *slow* to anger and *great* in power, and will not " *at all* acquit the *wicked*. His way is in the " whirlwind, and in the storm, and the clouds are " the dust of his feet. HE rebuketh the sea, and " drieth up all the rivers. The mountains quake " at HIM, and *the hills melt*, and *the earth is burnt* at " HIS PRESENCE; yea, the world and *all that dwell* " *therein*. Who can stand before HIS indignation; " and who can abide in the fierceness of HIS anger? " His fury is poured out like *fire*; and the rocks " are thrown down by HIM. THE LORD is a *good* " strong hold in the day of *trouble*; and HE knoweth " him that trusteth in HIM. But with an *over-* " *running flood* he will make an *utter end* of the *place* " thereof (of the earth), and darkness, or everlasting punishment, shall *pursue* his enemies."

Such is Nahum's sublime, although inadequate, description of the God of heaven; and such his prediction of the same awful event here foretold by St. John. And although the first is more diffuse in narrating the fact, and the other more brief and comprehensive, there is such an agreement in the essential circumstances, that I will not pass over it without a remark or two. The first begins with a description of the omnipotence and righteousness of God, for the most part literal; the other, in a concise and beautiful figure, represents the same truths, by seeing God sitting upon "*A white throne*;" an emblem of purity, power, and righteousness. The first predicts that the mountains shall *quake* at HIM, and

and the hills shall *melt*, and the earth, yea, the *world*, and all that dwell therein, shall be burnt at his *presence*. The other, that “the earth and the “ heavens shall *flee away* from his *face*.” And the first, that God will “make an *utter end* thereof;” and the other, that there shall be “found *no place* “ for them,” plainly meaning that they shall be utterly annihilated by the same incomprehensible wisdom and power by which they were created*. Of the same event St. Peter † also treats in his first Epistle equally clear and concise; “For,” says he, “the DAY of the LORD will come as a *thief* in the “ *night*, in the which the *heavens* shall *pass away* with “ a great noise, and the *elements* shall melt with *fer-* “ *vent heat*; the *earth* also, and the works that are “ therein, shall be *burnt up*.” I could here add the testimony of other prophets and apostles to confirm the truth of this great prophetic event, but enough has been offered to convince any true believer in those ‡ “*two witnesses*” of God, the Old and New Testament. And as to the atheist and sceptic, who deny the existence, or doubt the truths of the holy word of God, all that the prophets and apostles have said will not § “remove their delusion,” nor save them from the everlasting punishment that will be irreversible if they persist in their blasphemies and unholiness until death; which they must know, from daily events, may be *to-morrow*, yea, the next moment.

The prophet having now foretold the coming of Christ with the departed saints, their union with the *just* then living upon earth in his kingdom, the depression of the power of Satan, his capture and final punishment, and the utter destruction of the

* Dan. xii. 1.

† 2 Peter iii. 10.

‡ Rev. xi. 3.

§ 2 Theff. 11.

world, naturally leads us to the *last resurrection* and *final judgment* to be passed upon the whole race of Adam, according to the deeds done in the body; a judgment in which the righteous, through Christ, will be rewarded with everlasting and immortal happiness, and the followers of Satan, or those that have “lived in the gratifications of their lusts, and without God in the world,” and those in particular who shall have worshipped the “*beast* of atheism” and *his image*,” will be condemned to everlasting punishment*; a judgment which seems, from the tenor of the prophecies and other parts of the Scriptures, to be the last office committed to Christ by the Father, as *the Son of Man*, to be performed on earth before he shall deliver up his kingdom to God†, that God may be *all in all*. For the world being destroyed, and all the posterity of Adam having suffered a temporal death, except those alive at the coming of Christ, nothing seems to remain but for him to judge the quick and the dead, and to destroy the power of the “*second death*,” that death which was brought into the world by the wiles of Satan and the disobedience of Adam‡, and which the latter, with all his posterity, must have suffered, had not the abundant mercies of an everlasting God reprieved them for a time, to give them an opportunity of recovering their lost immortality and happiness; that death from which Christ came to *save* the world§; that death, the second death, by which he that overcometh shall not be hurt, “but shall eat of the tree of life in the paradise of God;” that death which Christ shall so destroy that it shall have no power upon those who shall be redeemed through faith in his Gospel; for to him that overcometh, God has promised that “he shall inherit all things, and

* Rev. xxi. 8.

† 1 Cor. xv. 28.

‡ 1 Cor. xv. 22.

§ Acts. iv. 11, 12.

“ he will be his God, and he shall be HIS Son * ;”
 but that death, which shall have its full effect
 “ upon the *fearful* and *unbelieving*, and the *abomi-*
 “ *nable*, and *murderers*, and *whoremongers*, and *for-*
 “ *cerers*, and *idolaters*, and ALL LIARS,” for these
 “ shall have a part in the lake of *fire and brimstone*,
 “ which is the *second death* †.”

This coming of Christ, after the destruction of the world, to judge the human race, their resurrection to a state of immortality, and Christ’s final victory over the *second death*, are truths more frequently inculcated and established by the “two witnesses of God,” the Old and New Testaments, than any others. They are held up as the great objects of the faith and hope of both the churches of God, of the Jewish as well as Christian, and they are so often repeated, that the texts themselves, were I to recite them all, would form a volume. I shall, therefore, treat of them in a brief manner, only referring the reader to many others, in which they are farther explained and foretold.

In regard to the coming of Christ to judge mankind, the texts are numerous indeed. Samuel declares, “ That the adversaries of the Lord (Satan “ and the ungodly) shall be broken to pieces,” (utterly destroyed). “ Out of heaven he shall *thunder* “ upon them,” (shall pour down his wrath). “ The “ LORD shall *judge* the *ends* of the earth, and he “ shall give strength to his King, and exalt the horn “ of his anointed ‡,” (of Jesus Christ). “ He shall “ call to the *heavens* from above, and to the *earth*, “ that he may *judge* his people §.” “ Arise, O God, “ and judge the earth, for *thou* shalt *inherit* all na-

* Rev. xxi. 7.

† Chap. ii. 10.

‡ Ibid. xxi. 8.

§ Psal. l. 4.

“ tions *.” “ For he cometh, for he cometh to *judge*
 “ *the earth †.*” I could recite many other prophecies
 in the Old Testament, of the same great event, but
 to avoid prolixity, which has been my aim through-
 out these comments, I shall take the liberty of refer-
 ring the pious seeker after truth, to the chapters and
 verses where they are to be found ‡. These evidently
 prove, that the coming of Christ to judge the world,
 to separate the righteous from the ungodly, was a
 part of the creed, and constituted the great hope of
 the Jewish church. And strange it would be, in-
 deed, were not the same essential truth to be found
 in the Christian, her sister church, when they pro-
 ceeded from the same God, and were founded upon
 his holy truth. However, let us hear them in their
 order. “ All things,” says Christ, “ are delivered unto
 “ me of the Father §;” that is, all the earth, and the
 things in it, mankind not excepted, are given to my
 power, and subject to my dominion. Again, “ For
 “ the Father judgeth no man; but hath committed
 “ *all judgment to the Son §.* For as the Father
 “ hath *life in himself*, so hath he given to the Son
 “ to have *life in himself*: and hath given him autho-
 “ rity to *execute judgment* also, because *he is the Son*
 “ *of Man.*” And again, after his crucifixion and
 ascension, having finished his dreadful atonement to
 his Father’s justice for the sins of the world, he ap-
 peared to the eleven apostles, and, as it seems, for
 the sole purpose of confirming their faith in this
 fundamental doctrine of his Gospel, saying, “ All
 “ power is given unto me, in *heaven and in earth*;
 meaning, all power, as well over the ancient patri-
 archs, prophets, and fathers, who had died in the
 fear and love of God, who were in heaven before

* Psal. lxxxii. 8.

† Ibid. xcvi. 13.

‡ Deut. xxxii. 36.—Ps. cxxxv. 14.—xcviii. 9.—cx. 4, 5, 6.—
 Isa. ii. 4.—Micah, iv. 3, &c. &c.

§ Matt. xi. 27.

|| Ver. xxvi. 27.

his ascension, as over all the other dead and living upon earth. So John the Baptist, referring to Christ, says, "He shall thoroughly purge his floor (the world), and gather his wheat (the righteous and redeemed) into his garner (his kingdom), but he will burn up the chaff with unquenchable fire*." St. Luke tells us, "that Christ commanded the apostles to preach unto the people, and to *testify* that HE it is which was ordained of God to be the judge of quick and dead†. Again, "Because he (God) hath appointed a day (the day of judgment) in the which he will judge the world in righteousness by that Man (Christ, the Son of Man) whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead‡." St. Paul charges Timothy in a solemn manner§, "before God, and the Lord Jesus Christ, who shall come to *judge the quick and the dead* at his appearing and his kingdom, to preach the word." I could add many other texts to show the agreement between the two churches in respect to this fundamental truth; a truth, when rightly considered, which must strengthen the faith, and be an unceasing source of joy to the true believer, "who fears God, and gives him the glory:" but a truth which shall, perhaps, when too late, smite those that "live without God in the world," and blasphemously deny his existence, with terror and dismay.

In regard to the resurrection of the dead, for the purpose of their appearing before the awful tribunal of the Son of God, there is the same consistency to be found between the two Testaments. It is also foretold by the prophets, the apostles, and by

* Matt. iii. 12.

† Acts xvii. 31.

‡ Acts x. 42.

§ 2 Tim. iv. 1.

Christ himself. David certainly believed in, and foresaw his own resurrection, or he could not have positively asserted, in his devotions to God, “Thou wilt not leave *my soul* in hell,” *i. e.* in the grave, “nor suffer * thy holy one (*Christ*) to see corruption.” Nor could he have foretold the resurrection of the righteous unto life eternal, and of the wicked to the condemnation of the second or eternal death, more clearly than in these words: “Like sheep, they (the wicked) are laid in the grave, death (the second death) shall feed on them: the upright (the saints) shall have dominion over them, and their beauty (their temporal pleasures) shall consume in the grave, from *their dwelling* ;” meaning, from their proper dwelling with Christ, where they might and ought to have been: but he adds, “God will redeem my soul (through Christ) from the power of the grave; for he shall receive me. Selah †.” Indeed this whole Psalm seems to be written to foretel the resurrection. Again, he seems by faith to have received, from God, such assurance of his resurrection, that, full of praises and thanksgivings for it, he exclaims, “For great is thy mercy towards me, for thou hast delivered my soul from the lowest hell ‡,” or grave. So Hosea the prophet, when foretelling the restoration and redemption of Israel, through Christ, represents God as declaring, “I will ransom them from the power of the grave, I will redeem them from death (the second death). O DEATH, I will be thy plagues; O death, I will be thy destruction §.” Moreover, it seems scarcely possible for any person, sincerely seeking after the truth, to read, in the thirty-seventh chapter of Ezekiel, the parable of the dry bones, without perceiving a complete prophecy of the last

* Psalm xvi. 10.

† Psalm xlix. 15.

‡ Ibid. lxxxvi. 13.

§ Hosea, xiii. 14.

resurrection. The prophet was carried in his vision to a valley (the earth) *full of dry bones*. He was ordered to “prophecy upon these bones,” and to say unto them, “O ye dry bones, hear the word of the Lord. I will cause *breath* to enter into you, and ye shall *live*; and I will lay *sinews* upon you, and will bring up *flesh* upon you, and cover you with *skin*, and put *breath* in you, and ye shall *live*: and ye,” even ye, whether righteous or wicked, shall know I AM THE LORD.” And the prophet further tells us, that, while he was prophesying to the dry bones, there was a “noise and a *shaking*,” to denote the convulsions of nature at the resurrection, “and the bones came together, *bone to his bone*, and the sinews, and the flesh, came upon them, and the *skin* covered them above; but there was no *breath* in them.” And he is now again “ordered to prophecy unto the *breath*, and say, Come from the four winds (the four spirits of God ruling the whole earth), O BREATH, and breathe upon *these slain* (these dead bones, now bodies covered with sinews, flesh, and skin), *that they may live*. And the breath came into them, and they *lived*, and *stood upon their feet*, an exceeding great army.” And God tells the prophet expressly, that “these bones are the *whole* house of Israel;” meaning the whole church of God, whether Jews or Gentiles, reformed by Christ, and *now united* in one *whole* house, under the dominion of the Son of God, as it would be easy to show, from the subsequent part of this prophetic chapter.

From the prophecies of the old, thus only briefly mentioned, let us pass to those of the New Testament, on the same *great doctrinal truth*. Here it is taught and impressed on the minds of the true believers, in more than thirty places. I shall, however, lay before the Christian reader a few of them only,

referring to others in a note. Christ expressly tells the Jews, when they sought to slay him*, “Marvel
 “not at this; for the hour is coming, in the which *all*
 “that are dead in the graves shall hear his voice and
 “come forth, they that have done good unto the
 “resurrection of *life*, and they that have done evil
 “unto the resurrection of *damnation*.” Again,
 to the Sadducees, who attempted to ensnare him
 with a question, he says, † “As touching the dead,
 “that they rise, have ye not read in the Book of
 “Moses, how in the bush God spake unto him, say-
 “ing, I am the God of Abraham, and the God of
 “Isaac, and the God of Jacob? He is not the God
 “of the dead, but of the living.” And again, when
 Martha seemed to doubt his power to raise her bro-
 ther Lazarus from the dead, Christ said to her, ‡ “I
 “am the resurrection and the life. He that believeth
 “in me, though he were dead (temporally), yet
 “shall he live; and whosoever liveth and believeth
 “in me, shall *never die*:” meaning “the second
 “death,” which will be the punishment of the
 wicked, when *he* shall judge the world. This truth was
 not only thus delivered by Christ himself, to all the
 apostles, but preached by them as an essential article
 of the Christian faith. St. Paul is so clear and copious,
 that I shall only take notice of what he says upon the
 subject. In his Epistle to the Theſſalonians, he says,
 § “If we believe that Jesus died and rose again, even
 “so them also which sleep in Jesus (who shall have
 “died *in faith* in Christ, and thereby found favour
 “with God) will God bring with him. For this
 “we say unto you, by the word of the Lord, that
 “we which are alive, and remain at the coming of
 “the Lord (meaning those that shall live on the
 “earth when he shall come to reign, although they

* John, v. 28, 29.

† Mark, xii. 26.

‡ John, xi. 25, 26.

§ 1 Theſſ. iv. 14, 15, 16, 17.

“shall

“ shall not die a natural death), shall not prevent
 “ them that are asleep” that are under a temporal
 death, from rising afterwards at the *great day* of
 judgment. “ For,” says he further, “ the Lord shall
 “ descend from heaven with a *shout*, with the voice
 “ of the archangel, and with the *trump* of God; and
 “ the *dead* in Christ shall *rise* first ;” that is, when he
 shall come to reign upon earth : but that this first
 resurrection shall not prevent a future resurrection of
 the dead who shall not come with Christ, at the last
 awful day, when he shall come, after he has reigned,
 to judge *all* mankind. “ Then (referring to the first
 “ resurrection of the dead) *we* which are alive and
 “ remain (all those who are alive and remain on
 “ earth, and have believed in Christ at his second
 “ coming) shall be caught up with them (the saints
 “ that had come with him) in the clouds, to meet the
 “ Lord in the air; and so shall we ever be with the
 “ Lord.” In his Epistle to the Corinthians he is yet
 more explicit and copious upon this great doctrinal
 truth, of the resurrection of the dead. He represents
 it as the leading principle of the Gospel of Christ, in
 which all true believers place their faith and hope.
 “ For,” says he, * “ if in this life *only* we have hope
 “ in Christ, we are of all men most miserable.” He
 then, by a great variety of arguments, asserts this
 great truth. He tells us, † “ Since by man came
 “ death, by man came also the resurrection of the
 “ dead. For as *in Adam* (by Adam’s transgression)
 “ all *die*, even so in Christ shall all be made alive.”
 That ‡ “ Christ must reign until he hath put all
 “ enemies under his feet, even *death itself*.” He
 then passes to the resurrection of the dead. To those
 who may doubt respecting it, he says, || “ Thou fool,
 “ that which thou sowest, is not quickened except it

* 1 Cor. xv. 18.

† Ibid. xv. 26,

‡ Ibid. 21, 22.

|| 1 Ibid. xv. 36, 37.

“ die ; and that which thou sowest, thou sowest not
 “ that body that shall be, but *bare grain* ; but God
 “ *giveth* it a body, and to every seed its own body :”
 that * “ flesh and blood cannot inherit the king-
 “ dom of God ; neither doth corruption inherit in-
 “ corruption ;” and therefore, that although “ we
 “ (meaning the human race) shall not all sleep (die a
 “ natural death, for some are to be alive even at the
 “ day of judgment), yet we shall all (both the living
 “ and the dead) *be changed* ; *in a moment*, in the *twink-*
 “ *ling of an eye*, at the *last trump* ; for the trumpet
 “ shall sound, and the dead shall be raised incorrupti-
 “ ble, and we shall be changed” (from our cor-
 rupted terrestrial bodies into spiritual, incorruptible,
 and never dying bodies), in order that Christ may
 reward those that have loved the truth, and feared
 God, through faith in his Gospel, *with eternal life*,
 and punish the reprobates, who shall have died in
 their infidelity, with *everlasting misery*, or the second
 condemnation and death. “ So when this corruptible
 “ shall have put on incorruption, and this mortal shall
 “ have put on immortality, then shall be brought to
 “ pass the saying that is written—Death is swallowed
 “ up in victory :†” and, lastly, that then shall they,
 who shall be made alive and redeemed through the
 BLESSED AND ETERNAL SON OF GOD, with thank-
 giving and praise, exclaim in rapturous ecstasy, “ O
 “ DEATH, where is thy *sting* ? O grave, where is thy
 “ *victory* ?”

Thus much, from the doctrine of the prophets,
 apostles, and of Christ himself, respecting his coming
 to judge the world, the last resurrection, and his tri-
 umph over all his enemies, even death and the
 grave. I have thought it not an improper introduc-
 tion to what St. John says upon the same subject :

* 1 Cor. xv. 50.

† Isai. xxv. 8. Hosea xiii. 14. Rev. xx. 14.

for

for it not only confirms the truths of his prophecy, but will assist us in understanding it. Having foretold the destruction of the world, and with it all the race of Adam, he proceeds to the immediate consequences of that awful event: for, during the agonies and convulsions of expiring nature, he tells us, * “ And the sea gave up her dead,” &c.; that is, as I humbly apprehend, in this dreadful convulsion, the particles of matter of which the dead bodies *consisted*, when in the grave, shall be separated and loosened from those particles of the earth which had been destined to *other* purposes; and being thus separated, those which had formed the dead bodies shall be gathered together by the almighty fiat of that God, who not only created them out of nothing, but “ made the heavens and earth, and the sea and “ fountains of waters;” and thus gathered together, those which had been *bones* shall become *bones*; and those which had been *sinews*, sinews; and flesh, flesh; and those which had been skin, shall be skin; and the bodies of the race of Adam being thus formed a second time, the same Almighty power which breathed the breath of life into the dead bodies of our first parents, shall breathe into them the breath of life, however dispersed, “ *that they may live*” again in their mortal bodies, according to the literal sense of the prophetic parable of the dry bones, I have before cited from Ezekiel †. Thus risen from the grave, and thus reanimated, according to St. Paul, their bodies shall be changed from their mortal, and yet corrupted state, into a state of immortality, incorruption, and a life which shall *never end*. In this state, the prophet tells us he saw “ † the small and great stand before God;” and in this state, according to St. Matthew §, “ the Son of Man shall come, in

* Ver. 13.

† Ver. 12.

‡ Chap. xxxvii.

§ Chap. xvi. 27.

“ the glory of his Father, to reward every man according to his works.” Christ thus come, as judge of the whole world, to perform the last office of his Father’s will; “ The books,” says the prophet, “ were opened,” referring, as I humbly apprehend, to the *two books of the Old and New Testaments*, those inspired and sacred oracles of the revealed will of God. The same books are mentioned by Daniel, as being opened before God, when HE passed his decree against the four beasts*; and again by Zechariah, under the figure of “ the two candlesticks, “ or the two anointed ones, that stand by the Lord “ of the whole earth †;” and again by the prophet himself, under those of “ the two witnesses of “ God; the two candlesticks and olive trees standing before the God of the earth,” or before Jesus Christ ‡. These two infallible witnesses of his divine truths, revealed through Christ, these two holy and ancient records manifesting the incessant invitations and exhortations, gentle chastisements, and *unbounded love* of God towards sinners, and their contumacious and reprobate disobedience to his holy commandments in their former state, are now to be opened, that the truths they contain may be perfectly known, as well to the *judged* as the *judge*; and moreover, that the wicked may be tried and acquitted, or condemned, by them, and their own consciences, *now alive* to a sense of *every crime*, of *every deed* done in the body; and that as men, when tried at a human bar, they may be convinced of the righteousness, justice, and mercy, of the awful sentence which shall be passed upon them, by his BLESSED SON, whether it shall condemn them to eternal misery, or to a life of immortal happiness.

* Chap. vii. 10.

† Chap. iv. 14.

‡ Chap. xi. 3, 4.

But there is another book also to be opened, on this momentous day. The prophet says, “another book was opened, which is the *book of life*.” This is the same book to which Daniel alludes, when foretelling the same great event *; and the same book referred to by the prophet, in his epistle to the church at Sardis, “And I will not blot out his name out of *the book of life*, but I will confess his name before my Father, and before his angels †:” and again, he calls it “the *Lamb’s book of life* ‡,” in *the new Jerusalem*, and in divers other places, meaning, as I humbly apprehend, not literally *a book*, but some *divine rule*, or *law*, or *place*, in and by which the righteous, and redeemed, shall be for ever distinguished, and separated from the condemned. For Christ himself tells us, that on this day § he “will separate the nations one from another, as a shepherd divideth his *sheep* from the *goats*, and that he will set the sheep on his *right* hand, and the goats on the *left*; and he will say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: and to those on his *left* hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” However, out of the books,” meaning the two books first mentioned, the dead, now changed into a spiritual state, shall be judged; “and the dead were judged out of the things written in the books, according to their works:” and whosoever was not found in the *book of life*,” *i. e.* on the right hand of the Son of God, “were cast into the lake of fire. And death and hell (the grave) were cast into the lake of fire also; and this is the second death.” And

* Chap. vii. 10.

† Chap. iii. 5.

‡ Chap. xxi. 27.

§ Math, xxv. 32, 33, 34. 41.

thus,

thus, according to the express prophecy of St. Paul, “ Christ will have now reigned until he hath put all “ enemies under his feet ;” even *death itself, the last enemy* which he had upon the earth, and which he came to destroy. So that nothing of his great and holy trust will now remain to be performed, but to deliver up his kingdom to his Father, from whom he received it, “ that the Son also himself may be sub- “ ject unto him that put all things under him, that “ God may be ALL in ALL.”

THE TWENTIETH AND TWENTY-FIRST CHAPTERS OF
THE REVELATION.

*Of the blessed state of the righteous and redeemed through
Christ, in a spiritual life to come.*

THESE two, the last chapters of the Revelation, relate to the state of mankind in a spiritual and never ending life, and more especially of those who shall be redeemed by their *works*, and the *imputed righteousness* of the Son of God. They relate to matters and things, which the utmost extent of the intellectual faculties of man, in his mortal state, cannot reach. Matter and mortality cannot comprehend the nature of immateriality and spirit, nor form an adequate idea of any thing belonging to them ; and yet we find, that the unerring spirit of prophecy and truth has thought proper to give us a faint description of them. Such a description, we cannot doubt, as was necessary to raise, in the limited understandings of mankind, during their mortal and probationary state, a proper idea of the superior, the supreme excellence of a life of truth and piety, above that of disobedience

disobedience and sin ; the latter of which they daily find attended by remorse of conscience, and the fear of death : and also, that it might serve as the anchor by which the faith and hope of the believers in the word of God might ride in safety, amidst the storms of human passions and lusts ; and moreover, as the great pole star, to direct them to the goal of their salvation. For, as St. Paul says, when speaking of the utmost extent of our knowledge in this life, “ We know *in part* only, we see through a glass “ *darkly*, but when that which is *perfect* is come “ (evidently alluding to a future state), we shall “ then see *face to face*,” or things as they really are in that state. Hence we may conclude, that *this* view of the state of things in a life to come, is all that God intended to give, and all that the mind of man is able to comprehend : an attempt, therefore, to give any explanation of it, must be fruitless, if not presumptuous. I shall, therefore, conclude my comments upon this most perfect and awful theme of the Revelation, by laying before the pious reader a summary view, extracted from the most striking parts of Scripture, as near as possible in the words of the prophets and apostles. Isaiah, when describing this state of inexpressible and never-ending beatitude, tells us, from GOD HIMSELF, “ Behold I create new “ heavens and a new earth ; and the former shall “ not be remembered, nor come into mind : but be “ you *glad*, and rejoice *for ever*, for behold I create “ Jerusalem a *rejoicing*, and her people a joy. And “ I will *rejoice* in Jerusalem, and *joy* in *my people* ; “ and the voice of *weeping* shall be no more heard “ in her, nor the voice of *crying* *.” Again, “ For “ as *the new heavens*, and the *new earth*, which I “ will make, shall remain *before me*, saith the Lord,

* Chap. lxxv. 17, 18, 19.

“ so shall your seed and your name remain *.” St. Peter is equally explicit on the same subject; “ Nevertheless, says he, “ we, according to his promise, “ look for *new heavens*, and a *new earth*, wherein “ dwelleth *righteousness* †.” But St. John, in the two chapters before us, is much more copious in his description of the future happy state of the blessed, when speaking from the same great authority; “ Behold I make *all things* new. Write (*i. e.* prophecy, and tell mankind), for these words are *true* “ and faithful ‡.” And these new things, the prophet declares, were shewn him in his vision, that is, “ That the first heaven, and the first earth, being “ passed away, and there being no more sea, he saw “ a new heaven, and a new earth, and THE HOLY “ CITY, NEW JERUSALEM, coming down from “ heaven;” that “ the tabernacle of God was with “ MEN;” that “ HE will dwell with them, and they “ shall be his people; that GOD HIMSELF shall be “ with them, and be THEIR GOD §; and that GOD “ shall wipe away *all* tears from their eyes, and “ there shall be no more DEATH, neither *sorrow*, “ nor *crying*, neither shall there be any more *pain*.”

From this state of the redeemed; through the immaculate righteousness of the eternal Son of the ever LIVING GOD, the prophet passes to that of the unhappy and justly miserable state of the *condemned*. But let us first hear the prophet Isaiah upon the same subject. “ Because when I (GOD) called, ye did “ not *answer*; when I *spake*, ye did not *hear*, but “ did *evil* before MINE EYES, and did *choose* that in “ which I delighted not; behold *my servants* shall “ *eat*, and ye shall be *hungry*; behold *my servants*

* Chap. lxvi. 22.

† Ver. 5.

‡ 2 Pct. iii. 13.

§ Ver. iii.

“ shall

“ shall *drink*, and ye shall be *thirsty*; behold my
 “ servants shall *rejoice*, and ye shall be *ashamed*;
 “ behold my servants shall *sing for joy of heart*,
 “ and ye shall *howl for vexation of spirit* *.” So St.
 John, on the same subject: “ But the *fearful*, and
 “ *unbelievers*, and the *abominable*, and *murderers*,
 “ and *whoremongers*, and *idolaters*, and *all liars*,
 “ shall have their part in the lake which burneth
 “ with *fire and brimstone*; which is the *second*
 “ *death* †.”

Having given this idea of the superlative felicity of the blessed, in a future life; which certainly is as sublime and extensive as human language can describe, or the human mind conceive, he next describes the holy city, the new Jerusalem, or the place in which they shall reside, and be separated for ever from the wicked. And here, in order to conform his language to the limited comprehension of human nature, he represents the *Holy Jerusalem*, the place and kingdom of the blessed, as formed of “ *pure gold*, like unto *clear glass*,” and adorned with all the most precious pearls and jewels known to man in his mortal state; and then tells us, that “ he
 “ saw *no temple* therein, for the LORD GOD AL-
 “ MIGHTY, and the LAMB, are the TEMPLE of
 “ it; and that the *city* had no need of the *sun*,
 “ neither of the *moon*, to shine in it, for the GLORY
 “ OF GOD did lighten it, and the LAMB was the
 “ LIGHT thereof ‡. And there shall not enter into
 “ it any thing that *defileth*, neither whatsoever
 “ worketh abomination, or *maketh a lie*; but they
 “ which are written in the LAMB’S Book of LIFE §.

* Isa. lxxv. 12, 13, 14.

† Ver. 23.

‡ Ver. 8.

§ Ver. 27.

“ And

“ * And a pure river of water of *life*, *clear as crystal*, proceedeth out of the THRONE OF GOD
“ and the LAMB. And there shall be no *curse*:
“ but the THRONE OF GOD, and THE LAMB,
“ shall be in it; and his servants shall obey HIM.
“ And they shall see his face, and his name shall
“ be written in their foreheads. And there shall
“ be *no night* there: and they need no *candle*,
“ neither *light* of the *sun*; for the LORD GOD
“ GIVETH THEM LIGHT; and THEY SHALL REIGN
“ FOR EVER AND EVER.” Amen.

* Chap. xxii. 1, 2, 3, 4, 5.

C H A P. IV.

ON THE MAN OF SIN,

THE SON OF PERDITION,

As described in 2 THESS. Chap. II.

ST. Paul, in his first epistle to the Thessalonians, when treating of the second coming of Christ to judge the world, informs them, “ That the day of “ the Lord so cometh as a thief in the night, and “ as travail on a woman with child * ;” meaning, that although no man shall know the time, the event shall come to pass. The Thessalonians, although no reference was made to the *time*, were led to believe that this awful day was near at hand. The apostle, conceiving that this error, should it be suffered to spread, might be productive of much mischief, wrote his second epistle to correct it. This was an error inconsistent with the rebuke given by Christ himself to the apostles, when their improper curiosity rendered them anxious to be informed on the same subject. “ It is not for you,” says he, “ to know the times and the seasons, which the Father hath put in his *own* power † .” To explain himself more fully, the apostle treats of *two* great events which were to come to pass before the day of our Lord ; namely, the coming of *the apostasy*, and the revelation of “ *the Man of Sin* ;” and earnestly intreats the Thessalonians to “ let no man “ deceive them by any means, for that day shall “ not come, except there come a FALLING AWAY “ first, and that Man of Sin be revealed, the Son “ of Perdition ;” and thus he undeceives the church of Thessalonica, by declaring that, before the

* Chap. v. 1, 2, 3.

† Acts i. 7.

coming of our Lord, *two* great events shall come to pass in succession, viz. “a *falling away*,” or a great apostasy *first*, and *after* that “the revelation of the Man of Sin *in his time*.”

Having reminded them of these truths, of which he had informed them before, he expostulates with them on their mistake and credulity: “Remember ye not, that when I was with you, I told you of these things?” and yet, fearing that they might not perfectly be convinced, he repeats, and with great energy enforces the *same truths*: “And now ye know what withholdeth,” (evidently referring to the apostate power) that he, the “Man of Sin might be revealed *in his time*,” in his proper season, or between the apostasy, and the coming of Christ. And that they might have no doubt of the appearance of *the Man of Sin*, notwithstanding the apostate Power, according to the decree of divine wisdom, was to come *first*, and “prevent for a time,” he assures them that the “mystery of iniquity” (to be revealed in the Man of Sin) doth already work, only he (the apostasy) “who now letteth, will let, until he be *taken out of the way*.” Thus declaring that “the mystery of iniquity,” or the atheistical principles of “the Man of Sin,” as it is afterwards clearly explained by the apostle, was even then making some secret progress in the world; and would continue gradually and imperceptibly to increase, until the influence of the apostasy should be so reduced as to make room for them in the minds of mankind; and then “*that* wicked should be revealed:” and after these two events, “the day of our Lord Jesus Christ should come.”

I have been thus particular in explaining these verses, because, upon the maturest consideration, I have been obliged to differ from the learned bishop

Newton

Newton, and other commentators, respecting the Power which the apostle affirms should “let and “with-hold the revelation of the Man of Sin until “his time.” It is their opinion that the *Roman empire* was that power, and that the Pope is anti-christ*. I confess, that after having carefully considered the sense of every word in this chapter, I cannot find one which admits of the least allusion to that empire, either in its Pagan or Christian state. On the contrary, we are expressly told by the apostle as plainly as possible, and repeatedly too, that it is “a falling away, an *apostasy*,” from the doctrine of Christ, which shall come *first*, and “let “and with-hold the revelation of the Man of “Sin.”

Besides, the apostle speaks of the Power which was to do this in the *future* tense, and not then existing. Except there come, says he (or *shall* come) “a falling away first;” and it is well known, that the Roman empire had come more than eight hundred years *before* the apostle wrote, and was then existing in all its glory: and therefore, without imputing great inaccuracy to the spirit of prophecy, the interpretation contended for, cannot hold good.

As to “the apostasy, which was to come *first*,” and “prevent the revelation of the Man of Sin,” it is clearly foretold in sundry parts of the New Testament. By St. Paul, in his first epistle to Timothy, it is called a “departure from the faith †;” and by St. John it is described by the figures of “a star “falling from heaven unto the earth;” and of “the “court which is without the temple ‡.” All Pro-

* Bishop Newton, vol. ii. p. 116, &c.

† Chap. iv. 1, 2:

‡ Rev. ix. 1. xi. 2.

testant commentators seem to be agreed, that the apostasy thus foretold, refers to the *papal church*; and in my singular, though humble opinion, it might also be extended to the Mohamedan. I have met with one reason only why commentators have not been of the same opinion; (a reason which I conceive is by no means supported by the tenor of the prophecies) viz. *that Mohamed and his countrymen were not Christians, but heathens, and therefore Mohamed cannot be an apostate*: but, unfortunately for this argument, the apostle was not writing the history of a *man*, or of any *single apostate*, but of the rise of a *system* of irreligious opinions, pretended to be founded on the word of God, yet departing from it; two things in their nature very different. An apostasy, in its plain and genuine sense, is a departure, a “falling away;” or, in short, any deviation from any truth whatsoever; and it is by no means essential to its being an apostasy, whether it was invented and founded by a Christian, a Jew, or a Heathen. It may moreover be, as an eclipse of the sun, that emblem of the light and truth of God, either *total* or *partial*. An apostasy from the *whole* of the revealed word of God is a system of *atheism*, whether the monstrous production of a Jacobin club, or the more pitiable error of a Mexican Indian; because it is not only a “falling away” from the greatest of all truths, that *there is a God*, but from every religious and moral truth, flowing from it. A *partial* apostasy may be seen in the idolatrous tenets and precepts of the church of Rome, which, though the existence and worship of God are a part of her creed, yet she believes with superlative bigotry in transubstantiation, and other false and absurd doctrines, all which are a gross though partial departure from the perfect word of God: and it is impossible not to discern a great and manifest apos-

tasy

tasy from the same great truths of the Christian religion in Mohamedan deism, which, though it believes in one supreme God, yet denies the divinity of Jesus Christ; his coming as a Mediator, and Saviour of the world. The impure founder of that superstition, maintains the dark and false doctrine of fatalism, and promises to believers in him, a sensual paradise in a life to come, as a reward for their faith in his abominable errors. The Mohamedan church must therefore be referred to as well as the Papal, in all the prophecies respecting the apostasy, and in that of “the court which is “without the temple,” as pointedly as that of the Pope; for it is there expressly said, that “it shall “be given to the Gentiles.” Now, Mohamed and his countrymen were chiefly *Gentiles*, or *heathens*; but the Pope and his adherents were *Christians*. Thus, if one of them be rejected as apostates, we shall do less violence to the text, by discarding the other. The truth is, both Mohamed and the Pope believe in one God, and some of the doctrines of the Old and New Testaments, the sacred oracles of the revealed truths of God; but at the same time, from the essential deviations of both, it is scarcely to be ascertained which is the *greater* apostasy.

Besides, the prophetic history of the Mohamedan church clearly proves, that it is an apostasy. The prophet tells us in describing it, “And I saw “a *star* fall from *heaven* unto the *earth**.”—Now a *star* is a common type in the Scriptures for a great prince, power or state†: the word “*heaven*,” stands for the pure and primitive *church* of *Christ*, together with the *truths* upon which it is founded‡; and the word “*earth*,” in many pas-

* Rev. ix. 1.

† Numb. xxiv. 1. 7. Rev. vi. 12, 13. ix. 1.

‡ Rev. xii. 7.

sages, signifies the source of all manner of *sin and wickedness* *.

Taking then the words of the text in these senses, the literal meaning will be, “ I saw a great “ power apostatize from the gospel of Christ, into “ error and sensuality.” Can there be a more appropriate metaphor for an apostasy from the truths of God in the church of Christ, than “ a star falling “ from *heaven* unto the *earth*?” Certainly not; and yet commentators have not seen, that the Mohamedan church is an apostasy from the church of Christ.

Unless we put this construction on the prophecies, foretelling the rise of apostasy, the history of the church will be very imperfect with respect to the events in the *East*, where it was originally founded, and where it has been as much depressed and “ trodden under foot” by the Mohamedan power, as by that of Papal in the *West*. But the commentators, whose mistake I wish to correct, although they agree in those positions, that the “ *holy city* and the temple of God,” are severally types for the *entire* church of Christ, and that the *whole* of that church was to be trodden under foot, and “ the two witnesses” (the Old and New Testament) were to prophecy in *sackcloth* 1260 years †; and that the apostasy of the church of Rome was to be the cause of those events in the *West*; yet they are not only silent, with respect to the apostasy which was to depress the church in the *East*, but reject the only one mentioned by the prophet, that should execute that wicked business: and thus they leave out a great part of the most im-

* Rev. xvi. 1, 2.

† Ibid. xi. 2.

portant events, which properly appertain to *the history of the church*. This I cannot for a moment suppose to have been done by the spirit of prophecy : but by extending the apostasy to the Mohamedan power in the *East*, and to the Papal in the *West*, the history of the church becomes full and complete.

Considering the apostasy foretold by St. Paul in this light, we shall find, that the events clearly confirm the truth of the prophecy : for it is a most remarkable fact, that both these apostasies rose in the world, not only in the same age, but in the *same year*. It was in the year 606 that Mohamed, falsely pretending to a familiar intercourse in his cave with the angel Gabriel, and even to a journey up to *heaven*, and to receive thence the *revelation* of the will of God, laid the foundation of apostasy in the *East* ; and it is equally true that the Pope, in the *same* year, obtained from Phocas, one of the most cruel and abandoned of the Roman emperors, a commission as bishop over *all* the Christian churches ; and immediately thereupon erected an apostasy in the *West*. From the date of these great events, their power and influence rapidly increased, insomuch that before the twelfth century they had overwhelmed both hemispheres with the darkness of their errors and impiety, and trodden the holy city, or church of Christ, under foot, in strict conformity to the prophecy ; so that the pure and primitive Gospel of Christ was scarcely to be found in either : and as the whole church had revolted from the word of God (a small remnant excepted), and as these two apostasies were to be the instruments of inflicting the divine visitations upon it, they were allowed the same period of “ forty “ and two months,” 1260 years, to be the two scourges, during

during which “the two witnesses should prophecy “in sackcloth.” Here we have the apostasy which was “to be taken out of the way;” or so much thereof as should be necessary to make room for “the Man of Sin;” and it is perfectly ascertained by history, that these two powers *have* “trodden “the holy city, or church of Christ, under foot,” more than 1200 prophetic years; so that this is about the time in which their power is to cease, the “two witnesses to throw aside their sackcloth,” and the “Man of Sin to be revealed.”

As to “the Man of Sin,” commentators have been so wild in their interpretation of his marks, so various and opposite in their ideas and opinions respecting the Power described by them, that they have thrown the prophecy into great confusion, and convinced us of their inability to interpret it properly. Grotius, for instance, insists that it was *Caligula*, that wicked and blasphemous emperor of Rome. Dr. Hammond applies it to Simon Magus; Le Clerc to the rebellious Jews; Dr. Whitby to the Jewish nation; and Wetstein to the Flavian family. Bishop Newton, with much perspicuity of argument, has refuted these several opinions; but, in my humble apprehension, has mistaken the prototype of “the Man of Sin,” as much as any of his predecessors. He applies the figurative description of this political monster to the *Papal Hierarchy*, while some of the Papal expositors transfer the character to Mohamed, and others to the *great anti-christ*, who should appear in the world “in “the last time,” *in direct opposition to God and his blessed Son*. Many of the ancient fathers of the primitive church, were of the same opinion. But the Protestant commentators, led by their zeal in propagating the doctrines of their own church, and to defend them against Papal idolatry, apostasy, and

and oppression, have ascribed all the marks of “the Man of Sin,” the “Son of Perdition,” to the Pope, while the Papal expositors with design to throw off the odious imputation from their church, have followed the ancient fathers. I confess, after the most mature consideration of all the descriptive marks of this monstrous Power, I cannot withhold my consent to the last opinion; and I trust, before I conclude this dissertation, I shall fully justify, not only the opinion of the ancient fathers, and the Roman Catholic commentators, but my own, however different it may be from those of the Protestant commentators. Indeed, were it not too great a digression from the subject before me, I could prove that *no one mark*, or figurative expression, made use of in describing the prototype of “the Man of Sin,” can, with any degree of propriety, and prophetic accuracy, be applied to the Pope.

I shall, however, in a few words, show this mistake in its true light, which will render all further remark upon it unnecessary. Bishop Newton and others contend, that the apostasy is the church of *Rome*, and the Man of Sin the *Pope*; i. e. that the church of Rome, and the Man of Sin, are one and the same power; but the apostle positively asserts, that the apostasy and the “Man of Sin” are two distinct powers; the former to come *first*, and to “let, withhold, or prevent the coming of the *latter*, until he shall be taken out of the way, that the latter may be revealed in his time,” and of course that the two Powers were not either to be the same, or to be co-existent. How then can the Pope, the chief head and father of the church of Rome, and in truth the apostasy itself, be “the Man of Sin?” Aware of this objection, he endeavours to parry it, by drawing this absurd conclusion from his argument. “The
“apostasy,”

“apostasy,” says he, “produces him (the Pope),” “and he (the Pope) promotes the apostasy.” But this conclusion only renders the error more evident; for if the apostasy produced the Pope, who produced the apostasy? Did the apostasy beget the Pope, and the Pope the apostasy? The plain, untortured truth, supported by all the prophetic marks relating to the apostasy in the West, and by the historical events fulfilling them, is, that the bishop of Rome, upon receiving a commission as Pope, or universal bishop, from the eastern emperor in the beginning of the seventh century, immediately established a system of idolatry; and thus became the author and father of the Western apostasy.

As I have before mentioned, that “the Man of Sin” is a different Power which was to succeed the apostasy or the Pope, I have thought it necessary to make these general strictures upon the errors of former commentators, to remove them out of the way of the following dissertation upon “the Man of Sin, the Son of Perdition.” In describing this monstrous Power, the reader will find the language of the apostle comprehensive, and sublime. He begins, carries on, and finishes his grand and awful subject in a few verses. His figures are bold, consistent, and perfect: his general trope includes, in one view, his *whole subject*; and when he descends to a particular description, every type and figurative expression unfold some extraordinary quality or action, distinguishing the power foretold from all others heretofore existing upon the earth; harmoniously uniting at the same time to prove, that it shall be *essentially* wicked and sinful, and *consummately* destructive of the order, peace, and happiness of mankind.

He

He begins the prophetic history of this political *hydra* with two emphatic and descriptive appellations, “*That* Man of Sin, the Son of Perdition.” The word *that* is a pronoun demonstrative; a word of emphasis made use of, when we intend to describe a thing eminently distinguishable above all others of the same kind. In this sense Christ himself uses it, when describing the supreme excellence of the divine truths revealed through him to mankind; “I am,” says he, “*that* bread of life*,” meaning that most excellent food for the souls of men, which fills them with peace and happiness here and hereafter. So here the apostle makes use of the same emphatic pronoun, “*that* Man of Sin,” to denote a Power which is desperately mischievous, and consummately wicked above all other Powers, and shall destroy the peace and happiness of man in this world, and expose his soul to eternal misery *in a life to come*.

The word *Man* is also a proper figure for the most sinful and destructive of all powers, because, when set upon it, he is of all creatures the most deceitful, and desperately wicked. And the word “*sin*,” in its primitive sense, means rebellion, and the greatest impiety, peculiarly against God: such as the crime of our first parents was after God had “created them in his own image, and after his likeness;” given them dominion over the earth, and placed them in a state of happiness in aspiring to be equal with God, and, with ineffable ingratitude, to live in the world independent of his divine protection. This being a fair and unexaggerated explanation of the text, what must we think of the frightful wickedness of *that* Power which shall completely fulfil the prophecy?

* St. John, vi. 48.

But where shall we find him? The wisdom of all the sages and lawgivers of antiquity, as well as of modern times, have seen the reasonableness and necessity of forming their codes of civil polity upon religion and morality; and these have been derived from a belief in one supreme God, the creator of all things, and in a future state of rewards and punishments. None of them were ever under such delusion and blindness, as to reject the demonstrations of nature, and the irresistible evidence arising from the universal harmony, and fitness of things. In vain shall we search, in the past ages of the world, for this monstrous and sinful Power. But we cannot look for it among the present Powers of Europe, without seeing *The republic of France*, in all her conduct, not only acting up to it in its fullest extent, but excelling, and without shame or remorse, glorying in this very character, and showing herself the only and *exact prototype* of the “Man of Sin.” Whether we take the evidence of this truth from her own historians, or her own manifest deeds, we find her most consummately wicked: indeed to so dreadful a degree, that, in the very nature of sin, she cannot be more so. From these signatures it will appear, that she has come into the world fraught with the blackest rebellion against the GOD OF HEAVEN, the creator and governor of the universe. Resolved not only to dethrone, but, if possible, to annihilate HIM, she had no sooner come, than she declared, by her public authority, that *there was no God*, and that Jesus Christ, his blessed Son, *was an impostor*. She next deified the fallible reason, and the natural liberty of man, unrestrained by any law, or rule of action, but his own uncontrouled and licentious will. She next established and propagated a system of irreligion, and the grossest *atheism*. Nor has there been any art too subtle and delusive; any fraud too wicked; any scheme, device, or mischief too cruel, bloody, and

and merciless, which she has hesitated to make use of to impress and enforce upon the minds of mankind, those horrible and infernal tenets: tenets so wild and preposterous, that they tend directly to sap the foundations of social order, and to render the very existence of society impossible: tenets which exclude and subvert all religion of every kind and denomination, not only the revealed but the natural law of God, and with it the light of reason, the obligations of conscience, and every tie of nature and humanity. Yet, more horrible to relate, she has avowed these principles in her public acts, and, even exulting in them, has publicly declared, a design to “fraternize” and compel the world to embrace them.

Such is only a general view of the finfulness of the revolutionary republic. Considering it in this light only, has the world heretofore witnessed any thing like it? What was the “fin” of Paganism, Mohamedanism, or Popery, so much reprobated by the prophets and apostles, compared with the perfect impiety of this political hydra? Does it not leave the mind of man, in short, without one motive to the practice of virtue, or an object of fear to deter him from vice, and even without a spark of light to direct his steps in the dark abyss of wild anarchy, uproar, and atheism? Is not this the real prototype of the “Man of Sin,” accurately answering to the prophetic description? If not, where, and in what age, did he exist, and where is he to be found?

But as this sign of the “Man of Sin” related to his unexempled *depravity* only, the apostle adds another, to show, that of all civil powers he should be the most *mischievous* and *destructive*, for he is also styled, “The son of perdition.” Here again the mind of the apostle, labouring to make his type as completely descriptive of its prototype, as language would permit, uses the article “*the*” as emphatically

as

as he had before used the pronoun "*that*;" THE Son, that is, the genuine son, resembling, imitating, and equal to his Father in all his iniquitous and ruinous qualities and actions, and thereby surpassing all his other sons, or reprobate Powers, on earth, in fidelity to his will. But what does the apostle mean by "perdition," the father of this very dutiful son? For this we cannot be at a loss, whether we consider the literal, or the figurative and scriptural sense of the word. In the first it means destruction of the existence of a thing, or utter ruin, from *perdere*, to kill or destroy. And in some passages of holy writ, it refers to the utter destruction of the soul, the essence and most precious part of man in a future state*. In the second, it is used, among others, for one of the names of Satan, or the Devil, the author of the fall and *perdition* of man. Christ himself, to show the heinousness of the sin committed by Judas, in betraying the Son of God, the redeemer of mankind, calls him also "THE son of perdition," the very son of Satan. St. Paul, to show the horrid sin of Barjesus, that forcerer and atheist, who had opposed the *Holy Ghost*, addresses him under a like metaphor: "O full of all subtilty," says he, "and
 "all mischief, thou child of the devil, thou enemy
 "of all righteousness †." So here the apostle, striving to give an adequate description of the all-mischievous and destructive nature of the Power to come, and to denote its superlative mischief above all the temporal powers of the earth that had existed before it, describes it by the yet more comprehensive sign of "*the son of perdition*," the true son of Satan, which deceiveth the whole world ‡; the great enemy of God and man. And as it was to come with all the authority, and to do the work of his father, who "was a murderer from the be-

* 1 Tim. vi. 9. Heb. x. 39. Rev. xvii. 8.

† Acts xiii. 6. 10.

‡ Rev. xii. 9.

“ginning,” there can be no doubt but his mischief was to extend to the utter ruin of the *souls*, as well as the bodies of men.

With this natural and not overcharged interpretation of the sign let us inquire, whether it does not properly and perfectly fit the revolutionary power of France, and no other. And first, as to the perdition of the *souls* of men. It is to be observed, that, during the pagan state of the world, the Powers that were, when incited by a thirst for dominion, that source of war and human destruction, sought to conquer *only*; and as the means of conquest, to destroy the bodies of men, and that no farther than appeared necessary to obtain their object. They never made religion the subject of war or quarrel, but left the vanquished nation in the possession of its own faith and mode of worship, and every man to the care of his own soul. Since the rise of Christianity, and its much to be lamented corruption, we have seen two great powers, Mohamed and the Pope, who have, in this respect, surpassed the pagan world in spiritual domination. In the course of their ambition, they have added to force, artifice, fraud, and false religions, and made them the instruments of gratifying their ungovernable desire of rule; and thus led the minds of men astray from the revealed word of God, in the Gospel of Christ. But the principles and measures they adopted were neither so sinful in their nature, nor mischievous to the souls of men, as to efface from their minds every religious and moral rule of action; but, on the contrary, they inculcated faith in God, in his Providence, in a future state of rewards and punishments, and in all the divine truths flowing from God's infinite perfection; a few, subservient to the purposes of their ambition, excepted.

But

But the French republic erected itself with the undisguised design, with the determined purpose, manifested throughout its established system of law, and its whole public conduct, to deprive the soul of man of every incitement to virtue, and to leave no rule or guide for but “*fin.*” It came to teach, that there is *no* future state of rewards or punishments, and that death is only an *eternal sleep*: and it came with all the subtilty, and power of Satan, to seduce and compel mankind to *disbelieve* and *deny* the existence of the everlasting God, which is the *fin* of “blasphemy against the Holy Ghost,” a sin which Christ himself declares “shall not be forgiven, neither in this world, neither in the world to come *.”

Such is the malice meditated, and, alas! too successfully attempted against the *immortal* part of man, by this political son of Satan. Its dreadful mischief is so well known in the world, and so deeply felt, that a summary review of it only can be necessary here. We have seen it, in the beginning of its career, proselyting a whole nation, computed at TWENTY FIVE MILLIONS of souls, to its system of atheism and anarchy, that small number of it alone excepted, whom it either banished, or, in cold blood, barbarously murdered. We have seen it, by its diabolical ingenuity and perseverance, diffusing its pernicious doctrines, among foreign nations, in Holland, the Netherlands, Switzerland, Germany, and even over the Alps into Italy, and thus destroying the souls of men, that it might gain the ascendancy and command over their bodies. We have seen its poisonous influence extended to Egypt, and the Indies in the East, and to every part of civilized America in the West: and how much farther it may extend, time alone can discover. Thus it has precipitated mankind into the same irremediable state

* St. Matt. xii. 31. 32.

which its father "Perdition" meditated in vain, when he tempted the parents of mankind to disobey the command of the God of truth.

But it did not stop at the misery and "perdition" in which it had involved the immortal part of man: the destruction of their *bodies* was alike the sacrifice to its irresistible and gigantic tyranny. Thousands upon thousands of the people, after having been converted to atheism, were led to the field of battle, and there fell victims to its endless ambition; perishing in a moment, without the least opportunity to repent of their blasphemy, and to make their peace with that God, whose omnipotence they had treated with ridicule and contempt, and whose existence they had denied: and as to others who refused, or declined to drink of its deadly poison, the number of sufferers was so great, as to surpass all former precedent. One of its own historians tells us, "it has stained the country with
" the *blood* of its pontiffs and priests, of its rich men
" and nobles, and with the *blood* of every class of
" citizens, without regard to rank, age, or sex." Another represents its tyranny as "the reign of
" terror and of death." Another emphatically represents France as "one vast tomb:" and another calculates the diminution of its population, by its exterminating measures, from twenty-six to nineteen million, in the short space of four years. And when future historians shall record the additional millions which have perished in consequence of its foreign wars, and the insurrections, assassinations, and massacres produced by its licentious principles, how vast will be the amount of human carnage!!! We have read, and may again read, of the destruction of mankind, through the pride and ambition of pagan powers, and of the Mohamedan and papal hierarchies,

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hierarchies; during a course of *twelve centuries* past; but what is the destruction which even they have caused, when compared to that of revolutionary France in less than *ten* years? The shortness of the time, and the immensity of the number, revolt at all comparison. Here, then, let me ask the candid and pious reader, however extensive his mental abilities, after he has fully considered all the principles and actions of revolutionary France, whether he can find, within the compass of language, any two epithets more strikingly and perfectly descriptive of that political hydra, than “the Man of Sin, “the son of perdition?”

I have said before, that the apostle begins his prophetic history with general tropes, describing the Power foretold, and then descends to particular descriptions; and that all his marks, whether general or particular, harmoniously unite to prove, that it would be dreadfully destructive and consummately wicked. I have shown the truth of the first position, and shall now consider the second.

The Power foretold is called the “mystery of iniquity.” A “mystery” is a thing incomprehensible to the intellectual powers of man; and, according to the Scriptures, is of two kinds. One is, that although the nature and mode of its existence cannot be comprehended, yet, from reason and observation, we may be convinced of its real existence; such, for instance, as the power inherent in the vegetable and animal world to generate and produce their proper kinds. This is a mystery which is so far from being contrary to reason, that our judgments are convinced of it by the evidence of facts. Of the same kind is “the mystery of godliness*,” and “the

* 1 Tim. iii. 16.

“mystery of God *;” that is, of his eternal self-existence, with his attributes of infinite wisdom, and power, and justice, and goodness, the glorious first cause, and Creator and Ruler of all things; the nature and mode of whose existence surpasses the utmost extent of human ideas; and yet from demonstrations, as innumerable as his works, we know, to an absolute certainty, that they do exist.

The other kind of “mystery” is that which is the wicked invention of man, founded on the “belief of a lie †,” and therefore its existence is contrary to reason, and also incomprehensible. It is “THE mystery of iniquity” alluded to by the apostle, as characteristic of “the Man of Sin,” and which can be nothing else but that mystical tenet, *that there is no first cause, no God, the creator and ruler of all things, but that the universe is the offspring of chance*: a falsehood so contrary to the dictates of reason and common sense, that every object, which presents itself to the perception of man, flatly contradicts it; “a “lie” so horrid and ruinous, that human nature, frail as it is, staggers at the thought, and *sin* itself stands aghast. And yet it is impossible for the unprejudiced mind to consider the tremendous principle upon which the French nation has formed, established, and supported its revolutionary republic, without perceiving this “mystery of iniquity” no longer inexplicable, as consisting in the *denial of a God*.

The apostle proceeds to this farther mark of “the Man of Sin;” he was to “*oppose and exalt*” himself above all that is called *God*, or that is “*worshipped*.” Here are two distinct marks, by which the power, prefigured as “the Man of Sin,”

* Rev. x. 7.

† 2 Thess. ii. 11.

should be known when he came. Of these, for the sake of showing with what wonderful exactness the predictions are fulfilled by the facts, I shall treat in their order.

First, then, it is expressly and literally foretold, that the person referred to, by "the Man of Sin," was to "*oppose* ALL that is called God." The apostle does not confine the opposition to the God of heaven, but extends it to *all* things else that is called God. To fulfil the latitudinarian meaning of this sentence, the opposition must be made, not only to the God of truth, and his divine laws, natural, moral, and revealed, but to every other thing worshipped, or known heretofore, by the name of a God; to all virtue and religion of every kind and denomination, by whomsoever invented or taught.

Now what power must it be that will answer to this unambiguous and literal description, but one perfectly atheistical? And where shall we find it but in France? If we may give credit to the historians of her late revolution, the establishment of atheism, upon the ruins of all religion, was the plan secretly resolved upon, by the revolutionists, long before its execution, because necessary to its accomplishment; and that, to prepare the minds of mankind to unite in this wicked project, the following impious and blasphemous doctrines and tenets were dispersed in innumerable books and pamphlets, not only throughout France, but Europe. *That the God of the philosophers, Jews, and Christians, is but a chimera, and a phantom! That the phenomena of nature do not prove the existence of a God! That they are but the necessary effects of matter prodigiously diversified! That the fear of God is the beginning of folly! That the soul of man has no more reality, than the chimeras and sphinxes! That it is the body that feels,*
thinks,

thinks, and judges! That the immortality of the soul is a barbarous and false tenet; and that death is only an eternal sleep! with many other of the like fallacious and impious tendency: positions and dogmas not only in direct opposition to the existence of one supreme God, and every divine truth, proceeding from his infinite wisdom, rectitude, and perfection, and demonstrated by his works, but to all the moral, social, and religious principles, established by the lawgivers and sages of antiquity, who had been deified for their superior knowledge and virtue, or had ever been “called God.” And when we shall hereafter have occasion to examine the code of policy, with which the republic has been ushered into the world, we shall find it to be founded upon the same blasphemous principles. In the mean time, he that hath an eye may see this indiscriminate opposition to all “that is called God,” to all religion and virtue, in her public abjuration of the God of the universe, and his blessed Son; in her having deified the corrupt and fallible human reason, and unrestrained liberty of man; in her public creed, or catechism, in which the constitution is recommended to be worshipped as God, and the members of the convention as saints; in the dedication of all the churches, to the passions of human nature; in the numerous acts, frauds, and falsehoods, hereafter commented upon, directly tending to subvert the light of reason, of conscience, and of the revealed word of God; and in thus leaving mankind without any safe and reasonable guide to direct their actions, that they might become the bewildered and easy dupes of anarchy and tyranny. And if any farther proof of the completion of this part of the prophecy can be necessary, it may be seen in the numerous proclamations, and resolves to fraternize, or proselyte, all mankind to horrible atheism, whatever may be the object of their worship.

“The Man of Sin” is not only to *oppose* all “that is called *God*,” but all that is *worshipped*. Now to worship is to adore a *God*: but it also means, and is commonly made use of, to signify the *respect* or *reverence* we entertain of a fellow creature, on account of his authority or *official character* in civil society, or of his virtues as a man: and this is evidently the meaning of the text. In this sense the opposition, alluded to by the apostle, must be to *all* kings, princes, magistrates, and authorities whatsoever, and to every thing that is good. How accurately and peculiarly has this mark been fulfilled in the revolutionary power of France, the learned Abbé Barruel, in his *Mémoires of Jacobinism*, can tell us. He there points out the several sources whence it arose, and the means by which it was established, among many other facts, as fulfilling the prophetic marks of “the Man of Sin,” described in this very verse. His description is exactly the same with that of the apostle, with this only difference, that the latter is more brief and comprehensive than the former. The apostle calls it an *opposition* to “all that is worshipped;” that is, as I have just before explained it, to all that is revered, respected, or feared in civil society: and the Abbé styles it, “a *conspiracy*, not only against all kings, but against all governments, against all civil society.” But let the constitutional code of this political monster speak itself; for it exhibits the best testimony of the nature of its own designs. What mean these three political dogmas, that “sovereignty resides in the people;” that “man is above the law;” and that “all men are equal by nature?” If “sovereignty resides in the people,” who are to constitute the members of civil society, and to be the objects of the sovereignty? If “man is above the law,” there can be no civil office or duty. And if “all men are equal by nature,” there can be no superior degree of virtue to respect;

respect; there can be no moral obligation. In a word, these principles, which constitute the essence of their jurisprudence, are as repugnant to the nature of civil society, as they “oppose” all order and subordination; all virtue, all morality, and every thing which the reason of man respects, values, or “worships,” according to the text.

Secondly, “The man of Sin” is not only to “oppose,” but “exalt” himself above all that is called God. A man exalts himself above another, in his own conceit, when he decries the power, abilities, or wisdom of another, which is superior to his own. And thus the Power foretold is, in its own opinion, to *exalt* itself not only above the God of heaven, but all that is called God. In fulfilling this prophetic part of the text, these conceited fools, the revolutionary philosophers, took it into their heads, that they were wiser than all the great philosophers and legislators of antiquity (many of whom had been adored as gods, for their supereminent wisdom and virtue), than all modern legislators, and even than the God of heaven. Hence it was that they began by ridiculing and decrying the Christian religion: thence they passed to all religion, all virtue, morality, and truth, whether derived from the ethics of the greatest and wisest men that ever lived, or from the moral and revealed laws of the God of righteousness, the fountain of all truth; and holding them all in contempt, have erected their republic upon the rotten revolutionary pillars of impiety, atheism, and anarchy: and thus, in strict conformity to the literal sense of the text, have “exalted” the Republic, not only above the God of truth and infinite perfection, but above all that has ever been called God, and all that has been adored for wisdom and virtue.

But “the Man of Sin” is not only to “exalt himself above all that is called God, by his unparalleled impiety, but above *all that is worshipped*,” nothing excepted. Here again the apostle evidently means by the word “worshipped,” that respect and veneration which are paid to men, in a state of civil society, to kings, chief rulers, magistrates, laws, and civil regulations: and these are the objects “worshipped,” or revered by men in the social state. Taking the text in this sense, the republic, by her conduct, has fully verified the part foretold. She has denounced all the governments upon earth, as despotic, and their rulers as tyrants. She has sworn, over and over again, eternal hatred to all kings. She has, by repeated decrees and proclamations, declared, that she would fraternize all mankind into her atheistical “liberty and equality,” meaning, into her civil polity: and she has farther given the world warning, that she will never cease from the impious project, until she has formed it into one great universal community of atheistical brethren and freemen; such are her vaunting and arrogant menaces. Have not her actions, in a great measure, kept pace with them? She has already, in the course of a few years, carried her triumphs over the Netherlands, Holland, Switzerland, a part of Germany, Italy, and Egypt, overturning, and destroying their governments, their laws, and civil regulations; seizing upon and dividing their territory at her pleasure; and instituting a number of inferior republics upon her own impious and destructive principles, subject to her own will!

“The Man of Sin” is farther to exalt himself, so “that he, *as God*, shall sit in the *temple of God*, “shewing himself that he is God.” We often find in the prophecies, that the same words, and sentences, have a literal as well as an allegorical and spiritual meaning; and it is often the in-
tention

tention of the spirit of prophecy, that they should be fulfilled in both. So here the “temple of God” has a double meaning, which I shall consider separately. The “temple of God,” in a literal sense, is a house consecrated to his service. The house built at Jerusalem, for the worship of God, is so called, and every church, or consecrated place, is considered as his temple. Now, however improbable it may seem, that a power so wicked and depraved, as “the Man of Sin,” should take possession of, and sit in, such a temple *as God*; yet the fact has literally been fulfilled by the revolutionary Power of France. For we have seen the whole body of this monstrous Power, proceed from the seat of its authority, with millions of the people in its train, to the church of St. Genevieve, in Paris, long since dedicated to the worship of the God of heaven, with professed design to *exalt itself above* him. We have seen it there erase his holy name from the wall, and then abjure the living God, and his blessed Son. We have seen it, with inexpressible and horrid blasphemy, assume the power of creating and deifying a new supreme god, the fallible and corrupt reason of man, as the only true God, and light of the world. And we have seen it offering incense upon its altar, and prostrating itself in adoration before it, in the presence of millions of the people: thus, according to the *literal* sense of the text, “exalting itself above, and as God sitting in the temple of God, and showing himself that he is God.”

In the figurative and spiritual sense, the temple of God means the rational and immortal part of man. God is a spirit, and he created man “after his own likeness* ;” that is, endowed him with

* Gen. i. 26.

a spiritual soul, that he might, by his grace and mercy, reside in, preside over, and govern it, or, as St. Paul has it, “that he might dwell in the
“ souls of his people, walk in them, and be their
“ God.” Hence the souls of men are called “the
“ temple of God.” Thus St. Paul to the church of Corinth, “Ye are the temple of the living God *;” and in his first epistle to the same church †, “Know
“ ye not that ye are the temple of God, and that
“ the spirit of God dwelleth in you? for the temple
“ of God is holy, which temple ye are.”

Thus we find, that the temple of God, in the scriptural sense, not only denotes the house of God, but also the souls of men; and to fulfil the prophetic fact, mentioned in the text, in the latter sense, the Man of Sin must “exalt himself,” so that, “as
“ God, he shall sit” in the *souls* of men, “shewing
“ himself as God.” But when is he to sit in this spiritual temple of God? Surely not until he shall have polluted it with the darkness and filth of his atheistical errors, estranged it from God, and dispossessed him of it. For what fellowship can there be between God and Satan? Or, in the words of the apostle, “What communion hath light with darkness?
“ What concord hath Christ with Belial? or,
“ what part hath he that believeth with an infidel ‡?” Now, the means by which this great corruption has been effected in the minds of men, have been detailed by that learned and indefatigable searcher after the truth, the Abbé Barruel, and other historians, of the causes of the French revolution. It is in their labours, that the reader may find the arts, deceit, fraud, falsehood, yes, perjuries, and horrid blasphemies, by which this extraordinary and unparalleled corruption of the reason and intellectual part of

* 2 Cor. vi. 16. — † Chap. iii. 17, 18. — ‡ 2 Cor. vi. 14, 15.

man may be traced from its origin, to its destructive accomplishment. They tell us, and indeed incontestibly prove, that it was generated in the dark impiety of modern and French philosophy, nurtured in those dens of sworn conspiracy against all religion, virtue, and truth, the occult lodges of masonry; and that bottomless pit of treason, impiety, and atheism, the Jacobin club; and matured and established in the revolutionary republic of France.

Such were the authors of this dreadful corruption of the minds of men. Let us take as brief a view as possible of the means made use of to accomplish this infernal work; and here we must principally look up to that unrestrained liberty of the press so much extolled, adored, and defended, by every artful impostor, who has a sinister and wicked purpose in his view. Through these infernal vehicles, these floodgates of evil and mischief, the sophisters of impiety and blasphemy, in the course of a few years inundated the extensive regions of France with their specious, delusive, though false, philosophy, a name cunningly invented to veil the horror of atheism, of which it was replete: nothing else was read, nothing talked of, and nothing else believed. The darkness and deadly poison of atheism, gilded over with every possible art, fraud, and deceit, was embraced by all ranks, by the ministers of state, the nobility, the clergy, down to the common peasant; insomuch that the generality, a very few excepted, became more bigotted profelytes to atheism, than they had been before to papal superstition; and that people, remarkable among nations for their loyalty, their civil order and peace, forgot every religious, moral, and social tie. The light of reason and conscience being extinguished, and the revealed word, and even the name of God, effaced from their souls, what else could succeed but tumult, anarchy, and uproar?

uproar? Yes, Frenchmen, they *did* succeed, and were followed by terror, dismay, and death, until your property was wrecked and left floating upon the great ocean of uncertainty; until your true liberty was destroyed by the demon of licentiousness; and until your country, overwhelmed by insurrections, massacres, and the most wanton murders, was made one great field of innocent blood. Upon these measures the revolutionary hydra was erected, and the demagogues of the Jacobin club mounted the throne of French philosophy, atheism, and anarchy. Happy had it been for mankind had this dreadful pestilence stopped in France; but the atheistical despots of perdition had no sooner felt their power at home, than they resolved to extend it over the whole earth, and to fraternize, or proselyte, the human race to atheism, or to destroy all that opposed it, as they had done in France. Accordingly their emissaries have been sent to the four quarters of the globe to disseminate their doctrines, and to corrupt and lead the souls of men into everlasting destruction; and this they have done with no small degree of success. Swarms of associated proselytes are to be found in every country: in Europe alone there are millions upon millions so converted; and when their whole number is considered, it surpasses all possible calculation; and such has been their policy, that, from the moment of their proselytism, they become fraternized into the bosom and protection of the republic, and, by secret signs, tokens, and the most horrid oaths, devoted to its sovereign will: thus forming, altogether, one immense, compact, though invisible, body, united in one vast league against the peace, order, and happiness of mankind, and even against the God of heaven—a God from whom they derive their being, and without whose permission they could not exist a moment. In the hearts and souls of this immense body
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of men, in this temple, of right belonging to God, (but now polluted with the darkness and filth of atheism) are we to be surprised that a God of infinite purity, righteousness, and perfection, will not reside in it? No; he has deserted it, and left it to the strong delusion of its own lies and blasphemies: and, as the apostle has declared, the republic has taken possession of it, and rules and reigns in it with absolute sway over the minds and souls of men, and “as God sits in these temples of God, shewing himself as God.”

The apostle further declares, that the coming of “the Man of Sin” shall be after the working of Satan, “with *all power*, signs, and lying wonders.” How did Satan come? and how did he *work* when he meditated the eternal ruin of our first parents and their posterity? He came with an *impious lie* in his mouth. God had forbid Adam to eat of the tree of knowledge of good and evil, and declared to him, that “in that day thou shalt eat thereof, thou shalt surely die;” but Satan said unto the woman, “Thou shalt not surely die.” In like manner the revolutionary power of France has come with the greatest and most impious of all lies, namely, THAT THERE IS NO GOD! and has also added a variety of other lies which are necessary consequences from this great one; such as, that there is no future state of rewards and punishments; that the soul and spirit of man are like the body mortal; that death is only an eternal sleep, &c. Now do not these positions amount to the identical lie with which Satan came? For, if there be no God, there can be no judge to condemn and punish hereafter; and if death be an eternal sleep, there can be no second death, the death alluded to by Satan; for before the fall it was the only death to which the parents of mankind were

were conditionally subject. It is therefore in substance and reality the very lie by which Satan came and seduced them into a state of perdition : it is saying to mankind, " You shall not surely die." Again, Satan came " working" subtlety ; for he was more " subtle than any beast of the field : " he would not attack the fortitude and spirit of Adam, but began with the weaker vessel the woman, leaving it to her blandishments and caresses to seduce her husband to believe the lie ; nor would he play off his art upon the lesser passions of the soul, but upon its pride and ambition, the two most easily seduced.

Let us now see how exactly the revolutionists of France have pursued the same arts and policy, to accomplish the dreadful revolution. After the " working of Satan," the revolutionists have racked their invention to find out every specious falsehood, every delusive fraud, which promised to work upon the *pride and ambition* of the people. It is true they have not told them, in the words of Satan, that they " should be *as gods*," but they have surpassed in presumption and impiety even their father Satan, by persuading them to believe that there is *no God*, and that the world, and all things in it, are but the child of chance ; that all men are equal by nature, and above all law ; that death is only an eternal sleep, and, of course, that they are not subject to punishment either here or hereafter, however horrid or atrocious may be their crimes ; that they were entitled to possess an unrestrained liberty of will, and that sovereignty resides in them. Thus they exalted the people above kings and princes, and every other Power which this prototype of " the Man of Sin " acknowledges to exist either in heaven or the earth. Indeed it seems impossible to compare " the workings of Satan " with those of the authors of the French revolution,

revolution, without perceiving their strong similitude predicted in the text, or without being persuaded in our own minds that those “sons of perdition” had before them the Book of Genesis; and from the plan and working of Satan have invented those three magical words, *liberty, equality, and sovereignty*, with which they have deluded and enchanted so vast a number of the souls and bodies of men, to their eternal destruction.

Again, “the Man of Sin shall come with *all power* ;” that is, he shall be irresistible at his coming, and repel whatever shall oppose his wicked measures. Now it is evident, from the concurrent testimony of their own histories, that they had gradually and artfully prepared all the means necessary to effect the revolution. They had been, for many years before, proselyting the minds of the people from popery to their masonic-philosophic atheism. They had their clubs dispersed over the whole country, obedient to the nod of their respective factions in Paris. These factions had ceased their opposition to the measures of one another, which had prevented the revolution for some time from being established, and united in that all-powerful monster, the Jacobin club, had enlisted under its standard two millions of brigands; while the monarch, deserted and forlorn, had no defenders left, except a small number of life guards. It was now it “walked in the whirlwind,” and with ease directed the storm of every persecution and massacre, necessary to the attainment of its object; and it was now, that “the Man of Sin,” the “Son of Perdition,” dethroned the helpless monarch, tore up by the roots the ancient monarchy; and “came,” in the form of the French revolution, with “all power,” and without opposition.

Again,

Again, “the Man of Sin” is to come with “*signs*,” that is, with tokens and marks indicative of his authority and power, to distinguish him from all others, which should oppose him. In this prophetic mark, peculiarly and exclusively applicable to the French republic, do we not see the masonic signs, tokens, and words, adopted by the revolutionists, in their insurrections and massacres; in the *tree of liberty*, which has been erected, by order of the republic, in every town of France; in the *red bonnet*, or *cap of liberty*; and, in the *tricoloured cockade*, which all persons were compelled to wear, as “signs” and marks of their adherence to the revolutionary power; or were excluded from the privileges of citizens, or banished, or massacred, or compelled to seek a charitable asylum among strangers?

Again, “the Man of Sin” is to “come with *all deceivableness of unrighteousness*.” A civil Power that shall come, formed upon principles so consummately delusive and sinful, must be a phenomena hitherto unknown. From the plain import of the words, the Power must bring with it, and be founded upon, the most complete deceptions of the individuals composing that society; and that deception must be essentially the most unrighteous, sinful, and mischievous. Had such a civil institution ever been before proposed for the approbation of men, they must have shrunk back with horror from the hideous serpent, or crushed it in its birth. Yet such a code of legislature and government is here foretold by the apostle: and I will candidly confess, that, in order to support the truth of prophecy, we must find out a civil institution, which, in *all* respects, answers to this prophetic description. The same candour, on the part of the reader, might say, that
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my explanation of the text may be extended beyond the meaning of the apostle; and that if I can show, among the great variety that have heretofore existed in the world, a civil society, the form of whose government bears *any* resemblance to it, it will be sufficient to support the truth of prophecy. But I ask no such concession; nor have I any hesitation in undertaking to prove, to the conviction of every unprejudiced mind, that the revolutionary republic of France perfectly answers to this singularly appropriate mark of the "*Man of Sin*," if it does not far surpass it in deception, unrighteousness, and villainy: and the proofs shall be drawn from her revolutionary code itself, and her administration under its authority.

The "New Declaration of the Rights of Man," the first code of the revolution, will supply me with abundant evidence, without travelling into other codes, equally deceptive and iniquitous. It begins with a most specious and iniquitous falsehood, "That the only causes of the *crimes* and misfortunes of the world is a forgetfulness of, and a contempt for, the rights of man;" when the authors of it knew, in their hearts, that the "crimes and misfortunes" of mankind are solely owing to their not duly attending to, and properly cultivating the light of their reason, of their consciences, and of the revealed word and will of their Creator. And what has been the consequence of this artful delusion? Has not France, ever since it swallowed the gilded pill, been the great theatre of every species of crime, tenfold increased, and of misfortunes which the utmost energy of language must fail in describing?

It holds out to the people, in the same preamble,

ble, that “the constitution of government, formed
“by it, should place them in such a state of peace
“and happiness, that they should never again suffer
“themselves to be oppressed or degraded by ty-
“ranny;” when the authors of it knew, in their
hearts, that the system of government they meant to
establish, would subject them to a much greater
tyranny, than that which they professed to relieve
them from, and to greater injustice and mischief,
than they could have experienced even in a state of
nature. In direct confirmation of this truth, have
not the people of France, ever since the commence-
ment of the administration, under this insidious
“bill of rights,” groaned, without hope of redress,
under oppression unheard of, and despotism more
extensive and destructive than ever before cursed
any nation?

It holds out to the people, that “they
“shall be vested with the sovereign power;” when
they know that sovereign authority in the people
was a delusive chimera, and as incompatible with
the nature of civil society, as fire is with water, or
truth with falsehood; and that it was equally im-
possible for a sovereignty vested in the populace, and
a civil society, to exist together. And what share of
the sovereign authority have the miserable people
enjoyed? Not one iota. On the contrary, they
have been oppressed and distressed by a greater va-
riety of laws, made without their consent; by pub-
lic rapine and murders, and altogether by a dreadful
havoc of the human race. It holds out to the people
that they are, and shall be, “above *the law*,” even
above all law, human and divine; when they
knew, that men in such a state, from the na-
ture and fitness of things, are and must of neces-
sity be under the original law of God, and under
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the direction of their reason and consciences, rightly informed; and that in a state of civil society, from a like necessity, they must be subject to the laws of the state. How captivating, and yet how villainous the delusion! How wretchedly mistaken have the people found themselves! The rulers alone, with their brigands, have, indeed, been “above all law,” both of God and man; while, by their despotic decrees, they have spread the wild-fire of rapine, confiscations, and death, over the whole country.

It holds out to the people “the rights of man,” which they are assured they shall possess, under the administration of this fundamental basis of their association; and these are “liberty, equality, safety, and property.” Of these in their order.

The “liberty,” here promised, is as captivating as it is sinful; and replete with the deepest deception. It consists in a “right to do *every thing*,” that the depraved will of man can suggest, with only one qualification, and that is, “that it shall not hurt the rights of other persons;” and thus they designedly left wide open the door to every self-indulgence, to every kind of destructive intemperance, and even to the black crime of suicide; to the perpetration of the most flagrant and abominable sins; at the bare mention of which, reason, conscience, and decency, are confounded. They have, indeed, enjoyed ample and unrestrained liberty, until the land has been contaminated with all sinful impurity, and lustful filth; a second Augæan stable! But as to any degree of rational liberty, they have not enjoyed the smallest portion imaginable, under the administration of this delusive and iniquitous code: no liberty to worship God in any manner, none to perform a duty to a parent, or to a child;

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nor

nor to protect an innocent and distressed stranger; unless such parent, child, or stranger, was the devotee of the demon of revolution: and in that case, they were not only at “liberty” to aid and comfort, but to unite with them in plundering and murdering all who presumed to worship God; all such parents, children, and strangers, and all others who dared to speak against the bloody measures of the revolution; insomuch, that it was lawful for a parent to destroy the offspring of his loins, and for a child to plunge the dagger into the breast of the venerable author of his existence with impunity, nay to be publicly honoured for the impious deed.

It further held out to the people the chimerical and fascinating right of *equality*, declaring that “all men are equal by nature;” when they must have known, from their philosophical researches (for it seems they were all philosophers), that the God of Nature, and the Universe, or (as they have rejected the name of God in their atheistical code, as well as in all their conduct) that Nature in all her works has delighted in infinite *variety*, *equality*, and *subordination*, in every component part of her system; and that there are no two ranks, nor any two species in any rank, nor any two creatures in any species of being, which are equal by nature, and much less the animal powers and intellectual faculties of any two men. And what have the people gained by believing this chimerical and fascinating delusion? Have they been raised to the exalted rank and equality of kings, as they were taught to believe? Have they even retained that protection, justice, and peace, which they before possessed, or might have possessed, even in a state of nature? No! But they have been degraded to a state far below that

that of the brute creation, and of unparalleled slavery, by a convention of atheistical despots, altogether out of the reach of their fictitious sovereignty, and as much above them in power as the heaven is above the earth.

It also professes to grant to each citizen "*protection*, for the preservation of his person and his property." Now in what has this protection, thus as fraudulently as solemnly promised, consisted? The experiment has been made, and the facts are before the world. It has consisted in unjust and arbitrary requisitions of their persons; in cruel decrees, by which millions have been dragged, hand-cuffed, against their wills, into the field of battle and of death; in arbitrary tribunals, by which thousands have been condemned to suffer death without a *trial*, without a *hearing*, and without *mercy*; in assassinations and murders of thousands of men, women, and children, *en masse*: and as to the solemn assurance, that the people should possess "the right of disposing of their property," their revenues, and the produce of their industry, they have been so far from receiving the promised protection, against public and private rapine and destruction, that their palaces, and other places of habitation, have been burnt, their forests prostrated, their fields laid waste, and their wealth arbitrarily taken from them, by public authority or connivance, by unjust requisitions, confiscations, and forfeitures of all they possessed. From opulence they have been suddenly reduced to poverty, and from poverty to absolute want; while thousands of them, driven into the most distressing exile, are, at this moment, subsisting upon the charitable alms of strangers, the melancholy and desponding spectators of the ruin of their country! And all this ruin was effected by the authors, and under the authority of this detestable

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unparalleled

unparalleled code of civil polity; a code, in the compilation of which the wit and invention of all the authors combined, must have exhausted all their frauds and plans of villainy. Is not this the code of “all *deceivableness* of *unrighteousness*, and of the mystery of iniquity,” described and foretold by the apostle?

Again, the power foretold was “to come
“with all *deceivableness* of *unrighteousness* in *them*
“*that perish*.” Here is an evident allusion to the wretched fate, which has attended the principal authors of the revolution. The apostle, after having informed us, that it shall come “with all *deceivableness* of *unrighteousness*,” adds, “in them that
“perish;” or, in other words, in them that shall suffer an exemplary death, as a just judgment for thus deluding the people into utter ruin. The word “*perish*” can here mean nothing short of this. The apostle could not mean those who should die a natural death: that is the fate of mankind in general, and therefore could be no mark, by which the Power might be distinguished. Indeed, this application of the words, “in them that perish,” seems supported by the text itself, which refers and attaches them to the authors “of all *deceivableness*
“of *unrighteousness*,” who, I have shewn to be the revolutionists. Now it is well known, that after it had pleased God, in the course of his all righteous providence, to permit those demons of atheism and revolution to come, as a scourge to papal France (that ever proud, and aspiring, and corrupt nation; that restless disturber of the peace of Europe; that leader of every wanton and lewd fashion; that seducer of mankind, into all manner of dissipation; that exemplar of iniquity; that foster-nurse of papal apostasy, and first great theatre of atheism), he has not suffered them to elude his justice, after he had
permitted

permitted them, by an union of their frauds and villainy, to mount up in a body to the zenith of power. He smote them with an insatiable thirst for individual dominion; not over France alone, but over the whole world. He confounded their councils, broke their Jacobinical union into factions, and made them the instruments of his divine wrath, in precipitating one another, in the midst of their delirium, their sins, and their mischief not repented of, into the awful and dreadful presence of that Judge, whose name they had blasphemed, and whose power and existence they had impiously denied. So many of these miserable wretches perished under the guillotine, by the decrees of their atheistical brethren; some by assassination; some by poison; some, in despair, became their own executioners; that there is scarcely any of them left to contaminate the earth. How just is the judgment! How righteous the will of Jehovah!

In the last part of this verse, the apostle assigns the reason for this singular and remarkable judgment, poured down in a short time on men, in the very act of conspiring against the God of the Universe: the reason assigned is, "Because they received not the *love* of the *truth*, that they might be saved." Neither the final salvation of mankind, nor their peace and happiness in this life, depend merely on the *truth*, for that has existed from all eternity, and shall exist for ever and ever; and yet a man may be miserable here and hereafter, but it depends on the *love* of that truth; upon such perfect and exalted love as shall lead a man to practise and obey its dictates, in all his words and actions. The truth here meant is, that there *is a God*, the creator and sovereign ruler of the universe. But these sons of Satan were so far from receiving the *love* of it, that they ridiculed and laughed at the ex-

alted and blessed truth itself. They had denied God's existence, and bid defiance to his omnipotence, and therefore they most justly deserved the judgment. It is, by this argument, that the apostle perfectly *vindicates and justifies* the righteous will of God, in pouring out his wrathful indignation on those "sons of perdition," the authors of the revolution: a justification which all men will approve of, except the infidel and atheist.

The apostle proceeds, in the next verse, to inform us, "that for this cause (or because they would not "love the truth") God shall send them "a strong delusion, that they shall *believe a lie*." To whom is this strong delusion to be sent? Not to those "who had received the love of the truth," but to those who had contumaciously rejected it (although their eternal salvation was the precious reward for receiving it); to those who had come with "all deceivableness of unrighteousness," and deluded the people to believe *there was no God*. To these men, the apostle affirms, God shall "send a "delusion" so strong, that even the very persons shall at length believe the lie, which they themselves had fabricated, and wickedly imposed on others. Nor is it uncommon for a liar to repeat and impose his lies on others so often, as to become a believer in them himself. Nor, while we believe in the justice and righteousness of God, can we be surprised, if he should withdraw his divine love and protection from wretches that hate him and his eternal truth, and leave them to the delusion "of the evil "imaginations of their own hearts:" for having, by the eternal decree of his wisdom, created man, made him as he made the angels, a probationary creature, and vested him with a free will, to love the truth, to return him love for love, or gratitude for his protection and mercies, or to disobey

obey and hate him, he is perfectly justified in withdrawing his divine love and protection from those who reject his truth, though offered to them, all nature proclaiming it. Were he to continue his benefits and favours to such men; were he to save wretches so contumaciously wicked, he would want objects on which to exercise his justice and mercy. Such an act of his power would be a virtual repeal of his eternal decree, by which he conferred on mankind a freedom of will. In this light, the text can alone be considered: for God cannot be the author of evil. “He is a rock, his work is perfect; for all his ways are judgment: a God of truth, without iniquity, just and upright is *he* *.” And then the true exposition of the text will be this, that God, in his infinite wisdom, having created man a free agent, to choose either *good or evil*, and having vested him with the light of reason, and of conscience, to assist him in making a right choice; having demonstrated his infinite wisdom, power, and beneficence, by all the works of creation, by the revelation of his divine will in the holy Scriptures; and proved his omniscience and omnipotence by bringing to pass the numerous prophecies foretold; and by his infinite goodness and mercy, and immaculate doctrines of his blessed Son; and by the wonderful miracles performed by that Son, and his apostles, through the all-powerful effects of his Holy Spirit, would no longer strive to save men, who should rebel against him, with the avowed design of withdrawing his creatures from their “love of his truth,” and their allegiance to his divine government. This love and allegiance are not only indispensably necessary to their everlasting peace and happiness, but to the order and harmony of the universe; and therefore, for their deserting it, he would

* Deut. xxxii. 4.

give them up to uncleanness, through the lusts of their own hearts ; “ to their vile affections ; to the “ strong delusion of believing the *lie*, which they “ had wickedly imposed on others. A lie, which “ all they who believed not the *truth*, but had pleasure in *unrighteousness*,” should be given up to believe, “ that *they all* might be damned ;” that they all, not only those who invented, and wickedly imposed the lie on others, but all who should be deceived by and believe it, might be condemned and punished according to their deserts, and God’s righteous pleasure. Now what “ *lie*” can this be, which shall be so pregnant with illusion, error, and mischief, as to render its devotees, as well as themselves, proper objects of the just indignation, and ultimate punishment of the wrath of God ? Is it not that, from which “ all deceivableness of unrighteousness arises ? Is it not the *lie* mentioned in the text, which includes “ all deceivableness of unrighteousness ?” Is it not “ *the mystery of iniquity*,” the mystery of atheism, or the mystical tenet *that there is no God* ? For can there be a mystery more above the comprehension of man, than the position, that the universe, and all things in it, have been created *without a God* ? Or can there be a mystery more completely iniquitous, more mischievous, and more destructive of that peace and order of the world, which has ever, and must for ever depend on a belief of God, and Providence ? Yes, it is a mystical *lie*, contradicted by the voice of all nature, by every object that presents itself to the reason and intelligence of man ; a *lie*, which saps the foundation of all virtue and religion, and opens wide the flood-gates of the blackest impiety and anarchy ; a *lie*, which destroys all sense of a future state, all hope of reward for the most virtuous thoughts and actions, all fear of punishment for the most enormous crimes ; and leads mankind blindfold into an unlimited gratification

tification of every lustful passion, and the fearless perpetration of every sin; a *lie*, the belief in which tends to degrade the human race from that elevated rank of beings in which God has beneficently placed them, to a state which confounds the harmony and fitness of things, and tends to destroy the order and beauty of the universe. A *lie*, by the belief of which man becomes unworthy of, and forfeits all title to the protection and love of his creator, renders him not only unfit for, but dangerous to the society of his fellow creatures, and a proper object of the righteous condemnation of infinite justice, according to the Divine pleasure, whatever that may be.

Now is not this the identical, the great, the essential *lie*, by which the revolution of France has been nourished, from its embryo state to its maturity? Did it not come in all the terrors and horrors with this very *lie* in its mouth? Has it not, in its fundamental records, published this *lie* to the world, in order to delude it into its vortex? Has not this *lie* formed its whole strength, and crowned its iniquitous design with extensive and dreadful success? And does it not, at this moment, place all its hope and confidence in *fraternizing* the world into atheism, anarchy, and uproar, by a general belief of *this very lie*?

There is one more mark of the “Man of Sin,” given to the world by the apostle, which is too significantly pointed at the French revolution, to be omitted. It is not said in the usual language of the prophecies, that it “shall come,” or “rise,” or “appear;” but that it shall be “revealed.” This mode of its coming is repeated in three different verses; and therefore seems intended as an important mark of the Power foretold. The word “*reveal*,” means to make something manifest, which

which before lay concealed. In this sense it is used in many parts of the Scriptures, and in this sense it accurately applies to the manner, in which the French revolution has come. We cannot read the different histories of this political monster, without perceiving that it had secretly been conceived, and was working in the minds of men long before it appeared in the world; and that it, virtually, if not really, existed several years before it appeared. Indeed, it may be truly said, that it existed from the association of the atheistical crew in the Jacobin club, or at least from the time they deprived the king of his authority. It was then and there finally determined upon, organized, and formed into a system, composed of themselves, and millions of men devoted to it, and its powers essentially existed in that system. That club was then all powerful within, as well as out of the public councils of the nation, and might have openly announced the revolution at that time; and yet, from a variety of motives, they took great care to conceal it from the eyes of the world. They contented themselves with adding to it strength, and placing it in a state which should appal all opposition when they should say the word; and after a variety of manœuvres, too prolix to enumerate here, when they saw their mine ripe for explosion, they “revealed” their project in their new “declaration of the Rights of Man,” upon which I have already commented. The revolution, “the Man of Sin, the Son of Perdition,” clothed in all its terrors and horrors, now reared its monstrous head from the dark abyss of atheism. Its grand design of revolutionizing heaven and earth; of not only dethroning all kings, but even the God of the universe; of not only destroying all monarchies, but all governments and all social order; of not only abolishing the Christian religion, but all religion; of not only smothering,

thering, in the minds of mankind, all the dictates of reason, and the admonitions of conscience, but all sense of nature and humanity ; and of seducing and betraying mankind into atheism and anarchy, now became clearly manifested and “ revealed ” to the astonished world.

“ The Man of Sin ” is moreover to be “ revealed,” according to the text, “ *in his time.*” But when is that time ? We have already answered this question ; but as it is a question of importance, I will again briefly recapitulate the substance. The apostle has told us, in language as plain as can well be, that the apostasy shall come “ *first,*” and prevent it for a time ; that the apostasy shall be taken out of the way, “ and then that he shall “ be revealed in his time.” Now, the apostasy, or the Mohamedan and Papal hierarchies have come : they have continued nearly during the period limited for their “ treading the holy city, or church “ of Christ, under foot ;” and they have performed the dreadful work. And we have seen their powers, during the last century, rapidly declining. In the *East* we have seen the former, during the last century, declining from its ancient ferocity, and *overwhelmed* with luxurious and effeminate lasciviousness ; sinking into a lethargic indifference respecting its peculiar superstition ; and indeed prepared to make way for any power that shall seriously invade it, and to receive any opinions that shall be proposed to it. And as to the apostasy in the *West*, which all Protestant interpreters of the prophecies agree is the church of Rome, we have seen her, within the same space of time, gradually falling from the summit of pride and ambition, into an effeminate gratification of every lustful passion, and equally indifferent as to the preservation of her late-immense power as of her idolatrous superstition.

Tired of her despotism, her frauds, and abominable mysteries, we have seen millions upon millions, an innumerable host of her devotees, in France, Holland, the Netherlands, Germany, Switzerland, Italy, and even in Rome itself, rejecting her doctrines, and forsaking her power; and thus ceasing to prevent, and actually taken out of "the way" of "the Man of Sin." Yet more; this same class of mankind have not only been "taken out of the way," in strict verification of the text; but they have been the introducers of "the Man of Sin" upon the stage of the world; for deserting the doctrines of the apostasy, they had embraced his horrible and blasphemous tenets even before he came, and since have led him triumphant to all his conquests, and enabled him to plant his banners upon the capital of the apostasy itself. Now, if these facts be so notorious that they cannot be denied (as they really are, for they have come to pass as it were in our own sight), then this is the time for the power typified by "the Man of Sin" to be revealed," and for him to perform the impious and dreadful exploits so accurately described and foretold by St. Paul in this chapter, and upon which I have briefly commented in this dissertation.

As to the Eastern or Mohamedan apostasy (if I read the Apocalypse aright), it is not, like the Western, to fall by the hands of "*the Man of Sin*," nor before he himself shall fall. These two great events, of the highest importance to the Christian church, are to take place within less time than half a century. But how far this revolutionary monster is to extend its blasphemous principles and destructive power in the mean time, or when it shall please a God of infinite wisdom and goodness to say, "Hitherto shalt thou come and no farther, and
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“here thy proud waves shall be stayed,” the apostle does not inform us: however, he explicitly declares, that, on account of its extreme sinfulness and consummate blasphemy, “the Lord shall consume it with the spirit of his mouth, and destroy it with the brightness of his coming.”

C H A P. V.

ON THE LITTLE HORN,

As treated of in DANIEL, Chap. VII.

DANIEL, one of the most eminent of the Jewish prophets, was born upwards of 600 years before the coming of Christ; or more than 2400 years before the present æra. It pleased a God of infinite wisdom, who sees all things past, present, and to come, to reveal to him, in a brief manner, all the most prominent and important events which were to come to pass in the world, between his day and the end of time. Daniel committed these to writing in the exact order of their intended accomplishment: and his narrative of them has been preserved for the profitable instruction of future times, both by the Jewish and Christian church.

In this chapter he foretels the rise of the four great empires, under the symbols of *four great beasts*, the Babylonian, Persian, Grecian, and Roman. The prophecies relating to the three first have so fully been explained, and the corresponding events so well applied, that it is not my intention to dwell upon any of them, except those that are connected with my present subject; which is “*The LITTLE HORN*,” and its prototype. But before I enter upon a particular consideration of it, I shall state some preliminary facts, to which I shall often have occasion to recur, in the course of explaining some of the marks of the *fourth beast*, and its *Little Horn*.

1. It is agreed by ancient as well as modern commentators, that the fourth beast is the type of
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the Roman state. I shall not, therefore, detain the reader with arguments to prove what is not in dispute, but proceed to remark, that all kingdoms and states have two heads; one in which is vested their *civil* dominion; and in the other, the supreme superintendence of their *religious* rites. Rome, besides her civil power, had her pontifex maximus, or chief high priest. In this light both Daniel and St. John consider the Roman beast.

With regard to the first head, *history* proves, that for a period of more than 2500 years, the civil dominion of Rome, the capital city and seat of the government of the fourth beast, though revolutionary, has never finally and utterly been destroyed, but has continued, as it were, from her rise down to the present times, under kings, consuls, dictators, decemvirs, tribunes, emperors, and popes; and preserved, under all of them, her patricians, senate, and ancient magistracy.

Upon the removal of the residence of the emperor to Constantinople, no change was made in the government, every department being still subject to the supremacy of the emperor. When Odoacer, king of the Heruli, and after him Theodoric, king of the Ostrogoths, conquered Rome, no alteration was even then made in the laws and government. With regard to the right of sovereignty in the emperor, during the short period of these conquests, to use a law phrase, it was only *in abeyance*. His right remained, and it was lawful to recover it by force, which was soon after done. When the emperor regained his full power in Rome, it is true, he suppressed her senate, &c. and governed her through his Lieutenant Longinus, exarch of Ravenna, during a short time, with absolute power; but here again, that part of her ancient

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government

government can be considered as only *in abeyance*, and neither forfeited nor lost. And therefore, upon the destruction of the eastern empire, and her loss of his protection, she resumed her ancient dominion and government under its wonted distinctions, subject to the western emperors, till Lewis the Pious granted the dominion and sovereignty of Rome to the Pope (then universal bishop), and his successors for ever.

From these historical facts it appears, that the dominion, or civil power of Rome, although her territory has been broken to pieces, and divided among many kings and states, has never been absolutely taken away and destroyed. A miraculous longevity of nearly 2600 years (foretold by the prophet, as will hereafter appear), has been her portion, which no city or nation since the deluge, the Chinese excepted, can boast of.

2. If the civil head or dominion of Rome has had its revolutions; its religious head has not been without them. At first, and during the course of one hundred and seventy years, she observed the rites and ceremonies of Numa, which were free from all manner of idolatry. It was Tarquinius Priscus, who at the expiration of that time introduced the worship of idols. From that period the religion of Rome was Grecian idolatry, and so continued down, even after the birth of Christ, to the reign of Constantine the Great. Being converted to the truths of Christianity, he suppressed the office of Pontifex Maximus, extirpated the heathen augurs and priests, demolished the heathen temples, removed the heathen magistrates, and on their ruins established the Gospel of Christ, not only in Rome, but throughout the empire: and thus, in strict conformity

mity to an express prediction*, one of her heads, her idolatrous “head, was wounded to death.”

From the date of this blessed event, which took place about the year 331, down to the year 607, Rome remained Christian, when the Pope having, the year before, obtained a commission of universal bishop, set up the worship of the saints, and of dead men; or, as the same prophet has it †, of “demons, and idols of gold and silver, of brass and stone, and wood, which neither can see, nor hear, nor walk.” This idolatrous worship was embraced under the influence of the Pope, by all the kings, and princes, and people inhabiting the western territory of Rome, long before, and at the time of the reformation. Thus the old idolatry of Rome was revived, and the deadly “wound,” which she had received from Constantine the Great, in “one of her heads was healed ‡” by the new idolatry, established by the Pope in the beginning of the seventh century. But,

3. Agreeably to numerous prophecies besides this of Daniel, the dominions of the other three kingdoms have long since been utterly destroyed. Their capital cities, the seats of their dominion, are no more, and scarcely a trace of their situations remain to show where they once stood; and yet it is a remarkable fact, foretold by the prophet (as we shall see hereafter), that their *religious* heads, their idolatrous *rites*, figuratively called “their lives,” remain to this day, and will remain for “a time and a season,” and till papal idolatry shall be no more.

* Rev. xiii. 3.

† Ibid. ix. 20.

‡ Ibid. xiii. 3.

Having stated these general facts, I shall proceed to a more particular consideration of the subject. The prophet, after having described the three first beasts, and their mischievous and wicked exploits in the first six verses, and given the general character of the fourth, or Roman beast, in the seventh, he adds, in the latter clause of the verse, “And it was *diverse* from all the beasts before it, and it had *ten horns*.”

Ver. 8.—“And I considered the horns, and behold there came up among them another *Little Horn*, before whom there were *three* of the *first* horns pluckt up by *the roots*: and behold in this horn were *eyes* like the eyes of *man*, and a mouth speaking *great things*.”

To strip these two verses of their figurative dress, and give to every descriptive word its literal sense, will require particular consideration. A beast then is a figure to denote a wicked, cruel, and despotic empire, kingdom, or state. The fourth, or Roman beast, we are here told, was to be “diverse” from all the beasts before him: diverse in the constitution of its government from the Babylonian, Persian, and Grecian; and this was certainly the fact. The government of Rome was republican, and has undergone seven different revolutions. It has had kings, consuls, dictators, decemvirs, tribunes, emperors, and popes; but the governments of the other three were despotic and absolute, and being more fixed and permanent, were not so subject to revolutions; therefore the Roman beast was “diverse” from all the beasts before it,

“And it (the Roman beast) had *ten horns*.” A horn is a member of a beast rising out of its head, by which it protects itself from injury. It is therefore
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a proper figure for a king, or any other supreme magistrate arising out of a nation, and vested with the power of maintaining and protecting its independence. In this manner the word is explained by the angel, “and the ten horns out of this kingdom are ten kings which are to arise*” These Horns, or independent states, were to be “in his head,” its natural place, and of course subject to the direction and command of its will.

The literal sense of the text then is this, that Rome should have ten kings or independent states, subject to the direction and under the command of one of its heads. But Rome has existed nearly 2600 years, during which time she has had in her civil dominion, or head, the *seven* revolutions already mentioned, and *three* in her ecclesiastical head. She has changed her religion from the rites of Numa to paganism, from paganism to Christianity, and thence to papal idolatry and apostasy; and besides, there has been, within the period of her longevity, a multitude of kings or horns upon the earth. These circumstances, it must be confessed, render it difficult to ascertain the ten kingdoms designated by the *ten* horns, especially as the prophet himself is silent upon this important point, leaving it to the events to unfold the mystery. To them therefore let us apply.

If indeed we search for them in the pagan or Christian state of Rome, we must despair of finding them, because her unvaried policy has been, during those periods, to destroy the civil dominion and independence of every kingdom as she conquered it, and to subjugate the people of it to her civil dominion; and thus being incorporated with it, could not be her horns.

* Verse 24.

But in her *apostate* and *papal* state, her policy was altogether reversed. She now conceived, and not without reason, that a power and influence over the understandings and consciences of men would be more subservient and useful to her ambitious designs than a mere authority over their bodies: because in the former instance their obedience would be voluntary and zealous; and in the latter, involuntary and refractory, and only to be secured by unceasing coercion and expence. Besides, the civil power of Rome was become so diminished and weak, as to leave her without hope of increasing her political strength, by the conquest of other nations. Hence we find, that immediately after her religious head was constituted universal Bishop or Pope, he established his idolatry in the heathen pantheon at Rome, in the year 606, and from that æra exerted all his cunning, art, fraud, and false doctrines, to seduce and enslave the understanding and consciences of the kings, who had before conquered, and then possessed, the western part of the territory of the Roman empire, into papal idolatry, and the success was rapid and wonderful! Here then we must look for the “ten horns” among the kingdoms thus converted; and we find,—1. Britain, now Great Britain—2. France, formerly Gaul—3. Spain—4. Portugal—5. Holland, formerly Batavia—6. Germany—7. Switzerland.—8. Prussia—9. Sardinia—10. Naples.

These kingdoms and states have worn, in a peculiar manner, all the prophetic marks of the “ten horns.” They have risen out of, and now occupy the western, or third and chief part of the fourth beast, in which Rome, the capital of its dominions, has ever been situated. They have risen out of its *religious* head, in its papal state, and completely acted the characters of its horns in
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an implicit obedience to its will: for, from the time of their conversion to papal idolatry, they believed in, and depended on, the wisdom and infallibility of the church of Rome. They looked up to the ruling Pope for his indulgencies and licences to commit crimes, and for pardon for those they had committed without his leave; and also for their release from the pains of purgatory; nay, even for their eternal salvation. In return for these false and imaginary blessings, they have blindly yielded up, at his command, the aid of their civil power, and their wealth, to pamper his ambition; to seduce the church of Christ from the pure word of God, and to destroy those whom he could not seduce. In short, as the horns of a beast is dependent upon its will, they were dependent upon the pleasure of the Pope. They were now his “ten horns,” horns of his ecclesiastical head; and in this abject state of captivity some of them have remained to this day, although others cast off the disgraceful yoke at the time of the Reformation.

In applying the “ten horns” to the kingdoms and states before mentioned, I am well aware that I differ from men, the most pious, and most learned of all, that have ever commented upon this prophecy. I have done it with regret, and not without fear of mistake. But the great disagreement in their opinions, with the unstable arguments upon which they are founded, have encouraged me to examine the principles of their several theories, and thus to offer to the candid consideration of the reader a new one. It will enable him to judge on which side the truth preponderates, or perhaps, if I am also mistaken, assist him in discovering a better interpretation himself.

After having thus prepared the way, I shall endeavour to convince him of the errors of those truly great men, by a brief state of facts grounded upon solid argument. I observe then, that in the fourth and fifth centuries, the western part of the Roman empire became subject to royal conquerors, who, after some time, happened to amount to *ten* in number; but owing to the uncertainty of such military enterprizes, this number fluctuated; and yet the different commentators I allude to, selecting from history the different periods in which the western empire had been possessed by *ten* kings, have conceived that they were the prototypes of the “ten horns” in the chapter before us. Attending to the exact number only, however they have differed in respect to the kings themselves; never taking it into consideration, that, according to the evident sense of the text, they were not only to rise out of the *head* of the Roman beast, but to belong to *him*, to be subject to his *power* and *influence*; and therefore they have severally fixed upon lists of kings, the very reverse of the prophetic description: kingdoms, which for the most part rose during the Christian state of Rome, and before Papal Rome existed, and had never been converted to her superstition; and therefore could not arise out of her head, nor be *her horns*. They were kingdoms, in short, some of which had perished before Rome became papal; and others soon after, over which she never had influence.

Having thus bewildered themselves in searching for the prototypes of the “ten horns,” where they were not to be found, and taken for granted, that no wicked power was to rise in the world except the Pope, they have constituted the prototype of the Little Horn, and believed they had found
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the *ten* horns among his profelyted kings. But passing over the opinions of Mr. Mede, Sir Isaac Newton, and others, which Bishop Newton has clearly proved to be erroneous, let us examine that to which he has given his sanction.

The bishop begins his scheme with asserting, that the exarchate of Ravenna is one of the three *horns* which were “pluckt up by the roots” by the Pope, the “Little Horn.” To support this assertion, he rests upon the following facts, briefly extracted from his scheme. The exarchate of Ravenna, he says, “revolted, at the instigation of the “Pope, from the Greek emperor. Aistulphus, “king of the Lombards, who thought of making “himself master of Italy, *seized* upon the ex- “archate. The Pope applied for help to Pipin, “king of France, who came with an army into “Italy, besieged the Lombards in Pavia, and “*forced* them to surrender the exarchate, and other “territories, which, at the *solicitation* of the Pope, “were given to St. Peter and his successors. Pope “Zachary had acknowledged Pipin, usurper of the “crown of France, as lawful sovereign; and now “Pipin in his turn *bestowed* a principality, which “was another’s property, upon Pope Stephen II, “the successor of Zachary.”

Such are the premises whence the bishop draws the two-fold conclusion, that the *Pope* is the “Little Horn,” and the exarchate of Ravenna one of the “three horns pluckt up by the roots” by the Pope. Is it not strange, that a man so pious and so learned should adduce so many facts and circumstances to establish a particular theory, all of which prove the very reverse? If Aistulphus seized upon the exarchate, and deprived the Greek emperor

emperor of his dominions over it, it was he that “pluckt it up by the roots,” and not the Pope; and this conquest was in the year 753, after which the Greek emperor never had dominion over it. When Pipin came into Italy with an army in the year 755, and conquered Ravenna, it was no longer subject to the exarch, but to Aistulphus; and therefore, if it were so before, it could not, after it was conquered by the Lombards, be “a horn,” or an independent kingdom, according to the bishop’s own definition, supported by the explanation of the angel, who tells the prophet “the ten horns are “ten kings or kingdoms.”

But how extremely imperfect will this scheme appear when it is considered, that, from the bishop’s own account, neither the exarch of Ravenna nor the Pope himself, at the time Ravenna was subdued by Aistulphus, possessed any one mark or quality of a “horn.” As to the exarchate, he tells us, it of right belonged to the Greek emperors, and was the capital of their dominions in Italy. It was then only a subordinate principality, consequently was not an independent kingdom, or “horn.” After the conquest by the Lombards it became a province of Lombardy, and therefore could not be one of the three “horns,” when conquered by Pipin.

As to the Pope, he was at this time only a simple bishop, and subject, in temporal and civil matters, to the senate and people of Rome, who had revolted from the eastern empire some time before; and therefore he had no mark of a “horn.” And when Pipin took Ravenna from Aistulphus, he, and not the Pope, became possessed, in right of conquest, both of the civil dominion and ecclesiastical power over it. The latter he gave “to
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“ St. Peter and his successors.” But surely this did not transfer his *civil* dominion to the Pope ; it was in its nature only a donation of his ecclesiastical authority, as head of the church. The bishop himself confesses that the Pope did not become a “ horn” till he became a temporal prince. Besides, after this transfer of ecclesiastical authority to St. Peter, the bishop acknowledges that the Pope held even “ the duchy of Rome, and his other territory, “ under the king of France ;” so that not being even yet a “ horn,” he could not be the king who was to subdue the three kings. But suppose he had been a “ horn ;” yet the bishop confesses that it was Pipin who *forced* the Lombards to surrender the exarchate, and that the Pope obtained it not by force, but by “ *solicitation* ;” and therefore Pipin must be the “ Little Horn” that pluckt up the exarchate “ by the roots,” and not the Pope*.

The second of the three horns in this scheme, the bishop conceives, is “ the kingdom of the Lombards,” which, he says, “ had often been troublesome to the Pope : and now Desiderius, king of the Lombards, invaded the territories of Pope Adrian I. so that the Pope was *obliged* to have recourse *again* to the king of France, and earnestly invited Charles the Great, the son and successor of Pipin, to come into Italy to his assistance. He came accordingly with a great army, being ambitious also himself of enlarging his dominions in Italy, and conquered the Lombards, and *put an end to their kingdom*, and gave great *part* of it to the Pope.” He not only confirmed the former

* Platina, in his “ Lives of the Popes,” p. 140, cited by the bishop when treating of this conquest, says, “ And so the name of the exarchate, which had continued from the time of Narfes to the taking of Ravenna by Aistulphus, one hundred and seventy years, was *extinguished*.”

“*donations* of his father (meaning the exarchate of Ravenna), but also made an addition of other countries to them.” Here the bishop himself confesses it was Charles king of France that *conquered* the Lombards, and *put an end to their kingdom*; or, in the words of the text, subdued and “pluckt it up by the roots;” and that the Pope received it as a *donation* from Charles. But what did he receive? Not the civil principality of it, but only the pontificate; for Charles reserved the civil dominion to himself, permitting not the Pope, but the senate and people, to exercise it *under him*. Yet, strange to tell, the bishop adduces these very facts to prove what they flatly contradict; namely, that the Pope was now “the Little Horn” that conquered or “pluckt up” the kingdom of the Lombards “by the roots,” and that Lombardy is one of the “three horns.”

But what is still more strange in the scheme of of this great man is, that the Pope is not only the “Little Horn, before whom the three horns fell,” but he is one of the three horns himself. Thus the Pope is “to pluck up *himself* by the roots,” aye, and *before himself* too; an absurdity surely too gross for the spirit of truth to commit. However, let us examine the facts upon which this construction is formed. We shall take a brief account of them from the bishop himself.

“The state of Rome,” says he, “though subject to the Popes in *spiritual* things, was yet, in things *temporal*, governed by the senate and people*, who, after their defection from the

* This was at the time, and indeed after the exarchate of Ravenna had been subdued by Aistulphus, and after the conquest of it by Pipin, so that the Pope was not a civil power, or a horn.

“ eastern emperors, still retained *many* of their old
 “ privileges, and elected both the western em-
 “ perors, and the Popes*. After Charles the
 “ Great had overthrown the kingdoms of the Lom-
 “ bards, he came again to Rome, and settled
 “ the affairs of Italy, and PERMITTED the Pope to
 “ *hold under him the dutchy of Rome* (the civil do-
 “ minion), and other territories,” the exarchate
 itself included. The bishop then proceeds to tell
 us, that three different conspiracies broke out into
 open rebellion against the Pope, thus holding his
 power under the kings of France; and that these
 rebellions were suppressed by the *power* of France.
 He next informs us, that “ the Emperor Lewis the
 “ Pious (the western emperor and king of France);
 “ the son and successor of Charles the Great, at the
 “ request of Pope Paschal, *confirmed the donations*
 “ which his father and grandfather had made to the
 “ see of Rome ;” not as they had before been held
 at the pleasure of the king, or emperor, but, “ *ut in*
 “ *suo detineant jure principatu atque ditione,*” to hold it
 in his own right, principality and dominion : and
 that in this confirmation (which was in the begin-
 ning of the ninth century, anno 814) was included
 all the territory of the Pope, and even the dutchy
 of Rome itself. Now what is there in this scheme,
 should we suppose that the Exarchate, Lombardy,
 and Rome, are the three horns, to show that the
 Pope is the “ Little Horn ?” Nothing ; but every
 thing to prove the contrary : For,

1. It is agreed, that the “ horns” are types
 of independent kingdoms or states ; and it appears

* The reader will here note, that the Pope possessed only the
 ecclesiastical power, and that the temporal or civil power rested
 in the senate and the people ; and therefore he was not a horn,
 or an independent civil power, and of course could not be either
 the “ Little Horn,” or one of the three horns.

in this scheme, that the Pope was not an independent *civil power*, at the time either of the conquest of Ravenna or Lombardy, or of the suppression of the different rebellions at Rome, but held his temporal dominion of the kings of France; and therefore cannot be the “horn,” or any of the three horns, which were to be subdued “by, or before it.”

2. The “Little Horn” is to come up out of, and after the “ten horns,” and to “pluck up by the roots three of them.” Should we agree that the exarchate, the kingdom of the Lombards, and the state of Rome, are the *three horns*: yet it is confessed by the bishop, that these horns were “plucked up by the roots” by the king of the Lombards, or the king of France, and not by the Pope; thus proving that either the Lombards or France is the “Little Horn.”

3. The “ten horns” are to rise first*, according to the text; and the “Little Horn” is to come up “among” them, and “after them†,” and he is to “pluck up by the roots,” or subdue “three” of them‡. Now, the Pope received his ecclesiastical power from the Emperor Phocas, in the year 606, but he did not become a temporal, *independent* power, or a *horn*, until the year 814, when Lewis the Pious, king of France, conferred it on him; and this was long after Aistulphus, Pipin, and Charles the Great, had *subdued* and destroyed the exarchate of Ravenna, the kingdom of the Lombards, and the senate of Rome.

Hence this scheme is pregnant with the following palpable errors. The Pope is made the

* Ver. 8.

† Ver. 24.

‡ Ibid.

prototype

prototype of one of the *ten* horns, of one of the *three* horns, and even of the *Little Horn*, before he became an independent prince, or had arrived at the state of any horn at all. In the next place he is the *Little Horn plucking up three* horns, which had before been destroyed, and never existed after he became a horn; and he is moreover the *Little Horn*, subduing the “three horns,” which the scheme asserts were *not* subdued by *him*, but by Aistulphus, and the kings of France. Notwithstanding this, Bishop Newton concludes his mistaken scheme by saying, “These (the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome), as we conceive, were the *three horns*, three of the *first* horns, which fell before the *Little Horn*,” and to confirm these errors, he adds, “and the Pope hath in a manner pointed himself out for the person, by wearing the *triple crown*,” forgetting, that for as solid a reason, the king of Great Britain (as his title then stood), or the emperor of Germany, might have been honoured with the like extraordinary title; the former as king of Great Britain, France, and Ireland; the latter as emperor of Germany, and king of Austria and Bohemia.

I could dwell upon many other instances, in which the bishop and other learned commentators, have *tortured* the types of the “*Little Horn*” into meanings they will not bear, for the sake of depressing the papal idolatry, and promoting the reformation. But neither of those purposes required SUCH AIDS. The destruction of the one, and the establishment of the other, were decreed by infinite wisdom, and the Disposer of all things would have brought them to pass in *his* own time, without any human assistance.

The errors of former commentators thus removed out of my path, I will proceed to the task I have undertaken, which is to find out the Power foretold under the type of the Little Horn. A task, in the performance of which I shall endeavour to adhere constantly to the following truths, of which I am firmly convinced, that “*prophecy*” came not in old time by the will of man, but “*holy men of God spake as they were moved*” “*by the Holy Ghost**,” and consequently that its descriptive references to future events are essentially true, accurately perfect; and, whether figurative or literal, are, when rightly understood, unequivocal and perspicuous: and farther, that if any one of its descriptive signs or marks does not tend to describe an event, or if any two of them are inconsistent with each other, or if all of them do not accord in perfect unison, in pointing out the principal character of the object we may have in view as the particular object foretold, any application in such a case must be erroneous. Pursuing this track then, both in the interpretation and application of the signs to their proper events, let us hear the prophet.

He describes the power we are in search of, by the figurative name of a “*LITTLE HORN.*” Now, in what respects are we to consider this power as *little*? It cannot be with regard to territory, and number of subjects, nor to its strength and *power*; because this sense of the word would *directly* be inconsistent with those of all the other marks; and, as I have just observed, every mark relating to the same great event must harmonize. But the other marks represent it to be so *strong* and *powerful*, as

* 2 Peter, i. 21.

that his *look* was more *stout* than his fellows*. He is to “*make war* with the saints, and to *prevail* against them†.” He shall “*speak great words* against the Most High‡; and he is to *subdue*, and pluck up by the roots, three of the first horns,” or independent states.

It cannot, then, be *little* in respect to strength and *power*; but he is, in the sense of the prophet, as I humbly apprehend, “*little*,” and of no weight, in the scale of *virtue* and *religion*, and of little or no account in the sight and estimation of *God*. He is “*little*,” and *worthless*, because he is to *exceed* in *wickedness* all before him. In this sense the word is used in many passages of Scripture, such as the following: “And Samuel said, When thou wast *little* in thine own sight, wast thou not made the head of the tribes of Judah§?” “Now, therefore, our God; let not all the trouble seem *little* to thee, &c. ||” “Behold, he taketh up the isles as a very *little* thing¶.” “But thou Bethlehem Ephratah, though thou be *little* among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel**.” Moreover, his power, however great for a time, is *little*, because it is to continue but a *little* time when compared with other prophetic periods; and it is *little indeed* when compared with the power of Christ, who, according to St. Paul, “shall consume it with the *spirit* of his mouth, and destroy it with the *brightness* of his coming††.” With this sense of the word *little*, all its other tropes, as we shall presently find, are in perfect agreement,

* Ver. 20. † Ver. 21. ‡ Ver. 25. § 1 Sam. xv. 17.
 || Nehem. ix. 32. ¶ Isaiah, xl. 15. ** Micah, v. 2.
 †† 2 Thes. ii. 8. See comment upon the “Man of Sin.”

and therefore we may conclude it is the true literal sense.

Let me then ask, where we shall find a Power, which so perfectly answers to this explanation of the “Little Horn;” a power so *worthless*, so wicked and abandoned, so lost to all that is virtuous and good, so *avowedly* impious in *principle*, and of course so LITTLE in the fight, and so low in the favour of God, as the *revolutionary* power of France?

From this descriptive name, the prophet proceeds to the *particular marks* of the “Little Horn.” The first is, that it shall “come up *among* and *after* the ten horns.” The French *republic* is exactly in this predicament, having come up *among*, and *after* the rise and establishment of the ten kingdoms before mentioned; and which were before and at the time of the reformation, ten independent states or horns, in respect to their temporal dominion, or civil heads, though subject to the superstitious domination and influence of the ecclesiastical head of Rome.

A second mark of this horn is, that it shall be * *diverse* from the first ten horns. Some commentators have thought this diversity was to consist in the form of its government; but in the Greek and Arabic versions it is translated thus: “He shall exceed in wickedness all before him.” Take the mark in either sense, it is strictly applicable to revolutionary France. The constitutions of all the other ten states were founded on the principles of

* Ver. 24.

reason, justice, morality, and religion; and calculated to promote the order and peace of their respective societies. But all the constitutions of the revolutionary government of France have been established on the principles of injustice, immorality, impiety, and atheism; and purposely contrived to foment a spirit of disorder, insurrection, anarchy, and wild tumult, not only in that particular society, but throughout the world. The constitutions of the other ten states were calculated for duration, and not liable to sudden and violent changes; but the republican despotism of France was expressly calculated for change, is in its very nature revolutionary, and has undergone a variety of revolutions in the course of a few years. Indeed, it is so “diverse” from those of the other states, that it may be called a government *per se*, neither resembling the other states, nor any thing else “either in the heavens above, or “in the earth beneath, or in the waters under the “earth.”

If we take the Greek and Arabic versions of the text, according to the practice of the ancient fathers of the church, that “he shall exceed in wickedness all before him,” the mark is singularly descriptive of the revolutionary state of France. For the government of the ten horns, or states, before mentioned, and indeed of all other governments whatever, have intentionally been founded on a belief in God, and future rewards and punishments. But the revolutionary government of France has cunningly been devised, and purposely established, on the unrestrained liberty of the human will, and the dark, mystical, but most mischievous equality of man; on a blasphemous and ruinous atheism, that sum total of all unrighteousness and sin, united in one all-destructive focus; namely, the impious

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denial

denial of the existence of a God, and his providence over the world.

Another mark of the “Little Horn” is, “and behold in this horn were *eyes* like the *eyes* of a *man*.” This mark, Bishop Newton (being resolved to apply every mark of this horn to the Pope), says, “denotes his cunning, foresight, and policy.” But how the eyes of a man can properly be taken for “cunning, and foresight,” I am at a loss to conceive. They will answer equally well for stupidity, or shortsightedness; and therefore can be no mark to distinguish the Power we are treating of. But an eye is often used in the Scripture as a symbol for the *mind**. It is put for the *infinite* mind, the perfect knowledge of God: and for the *spiritual* mind of man in his regenerated state by the word and grace of God†. But neither of these senses could be in the contemplation of the prophet. He was describing a very depraved and wicked Power, and, therefore, he must have intended to compare its *eyes*, meaning its public mind and general conduct, to those of a man in his fallen, degenerate, and corrupted condition; in which his eyes, or mind, being prone to evil, are constantly in pursuit of it, and see not the peace and ineffable felicity attending on faith and obedience to the God of heaven; or, as Christ himself expresses it, “having eyes that see not‡” the will of God.

Such are the “eyes,” or the mind, of man in his fallen, ruined, and wretched state, as the Hebrew word *Enosh*, or man, denotes: but when regenerated by the grace of God, he becomes a new crea-

* Acts xxvi. 18. xxviii. 17. † Prov. xv. 3. Heb. iv. 13.

‡ St. Matt. viii. 18.

ture; having new *eyes*, a new mind, seeing, following after, and obeying the righteous will and truths of God. His *eyes* are no longer *the eyes of a man*," but the eyes of a son, or child of God; and therefore men of this description are, in many parts of Scripture, called the "children of God*." In the former, and not in the latter sense, we must consider "the eyes like the eyes of a man." Taken in this sense, this mark perfectly coincides with that of the preceding one, and is clearly descriptive of revolutionary France; the most wicked and sinful of all states, that has ever appeared upon earth.

A fourth mark of the "Little Horn" is, "he had a mouth that spake great things." This mark protestant commentators also refer to the Pope. Nor will it be denied, that he hath spoken "great things." He has pretended to have a right to excommunicate even kings; to pardon sin, and to infallibility of judgment upon earth. But the greatness of this language is considerably lessened by his solemn avowal, that he derives those rights, and all his boasted wisdom, immediately from St. Peter, and through him from God; and this renders any application of the text to him doubtful at least, if not clearly improper.

But when we shall have weighed the "great things," which have been spoken by the revolutionary government of France, every doubt will vanish; and the "great things" spoken by the Pope will become veiled from the sight, by the infinitely greater things spoken by this government. For she has *sworn hatred and vengeance* against all the *kings and states upon earth*; declared she will place

* St. Luke, xx. 36. Rom. viii. 16, &c.

all men upon an *equality*, in regard to human rights; give them liberty of action, unrestrained by any law, make them sovereigns above all law, enable them to govern themselves by their own free suffrages, emancipated from the oppression of kings; and moreover, that she will fraternize, that is, compel mankind to embrace her atheistical “liberty and equality.” She has declared her power even to create gods, and has created them, and ordered them to be worshipped, in impious defiance of “the God of heaven!” Such are the imperious “great swelling words of vanity*,” and vain-glorious promises of France, to be found in her revolutionary codes, and other acts of government! The reader has now the “great words” of both Powers before him, and I leave him to apply the true meaning of the mark either to the Pope or to France, as his best reason and judgment shall direct.

A fifth mark of this horn is, “his look was more stout than his fellows.” The “look” is here put for the appearance, or show of power, and even for the Power itself. The text will then run in its literal sense, “his power was more stout and strong than his fellows,” viz. the other *ten* states, among which he arose. Here it is observable, that neither this part of the character, nor any thing like it, can be applied to the Pope. From the time he became a horn, he has been a weak temporal prince, who knowing his own absolute want of power, has ever taken care to keep out of martial broils. His weapons at home were his inquisitions; and abroad his craft and policy; and where these did not succeed, he had recourse to excommunications, and curses; and when even these failed, he incited the subjects of other states to rebellion. Indeed, his

* 2 Pet. ii. 18. Jude, ver. 16.

history will prove that he neither was, nor pretended to be, a warlike prince, but depended upon his briberies, his secret arts and machinations, for the support of his ambition and grandeur. Such an impotent character as this cannot, surely; answer to the mark of “stout (or brave) beyond his fellows.” But it seems impossible to take only a slight view of the late and present state of Europe, without seeing a literal and accurate verification of the text, in the military conduct and victories of France. Which of the ten states before mentioned is it, that she has not made to tremble in its turn? Which of them, whose territory she has not invaded? How many of them are they whose territory, or some considerable portion of it, has she not also conquered, and yet retains, in despite of them all? Surely this, if any thing can be so interpreted, is being “more stout than his fellows.”

A sixth mark of this horn is, “and he shall speak GREAT WORDS against the MOST HIGH.” The language of a man is, we know, composed of words; the language of a horn, or civil society, of its laws, decrees, and public acts. The words of this horn, we here read, are not only to be “*great*,” but “*against*,” that is, strictly adverse, and in direct opposition to the MOST HIGH GOD. What then can the sense of this mark be, but a positive, an unequivocal denial of the *existence* of that God? The words clearly convey this idea, and no other: and yet commentators assign this mark also to the Pope. But where are his canons and decrees, by which he assumes titles and powers that either expressly, or by implication, can be tortured into such horrible and extreme blasphemy? Besides, as I have had occasion to mention before, all his titles and powers, as he asserts, are derived from God, which is so far from speaking “great words against,” or being a

denial of, that it is an ample confession of the existence of God.

But if we will again cast our eyes towards France, we shall find several codes of the revolutionary government, and other public documents, contrived for the evident purpose of proving the following blasphemous falsehoods, viz. that man is not in a *probationary* state, and an *accountable* creature; that he is *before* and *above* all law; that he possesses a right, or *liberty*, of action, with regard to any law of any God, provided he does not *injure another*; that there are *no rewards* and *punishments* in any *future* state, because that death is only an *eternal sleep*. All these are positions evidently destructive of the essential attributes of the infinite power, wisdom, truth, justice, mercy, and even of the being of God: and what is still more horrible to repeat, it is a well-known truth, that the Convention, the supreme power of France, with the atheistical archbishop of Paris, and attended by an innumerable host; in pursuance of those shocking principles, went in grand procession to the church of St. Genevieve, and there impiously and contemptuously erased the name of “the Most High” from its walls; abjured him and his blessed Son; created an image, which they named after their atheistical *liberty*; then deified it, burned incense upon its altar, and prostrated their bodies before, and worshipped it. Here the actions, as well as the “words,” of the government are, in the prophet’s sense, “great,” as pointed with gigantic effrontery, and proud boasting against “the Most High.” Certainly then, the Convention is exclusively characteristic as the true prototype of the “Little Horn;” there never having been a civilized, if ever there was a barbarian society, upon earth, that did not hold out to the people a future state of rewards

rewards and punishments, and the superintending providence of one Supreme God.

A seventh mark of the “Little Horn” is, and he shall *make war with the saints, and prevail against them*, or, as the angel explains it, “and he shall wear out the saints of the Most High.” Of this mark commentators have been rather shy, although, in my opinion, it is a very important one; because it is introductory and ultimately connected with two others of great moment, in the history of this horn: it is to “*wear out* the saints of the Most High.” To *wear out*, is to destroy a thing, by rendering it useless for the purpose it was designed. To “*make war and prevail over*” a nation is to destroy it, and are words of the same import: and the “saints” are those who profess steadily to believe in the word of God. To answer then to this mark, the Power denoted by it must prosecute a plan to subvert, and must prevail over, and “wear out” the professors of the word of God, and abolish, or render that word of no use, within the circle of its jurisdiction.

Now is there a person acquainted with the policy and measures of the French government, who cannot see this mark strictly fulfilled? It began hostilities against the professors of Christianity, and the word of God, by disseminating the horrid principles of atheism, not only throughout France, but Europe. These, and other truly diabolical measures, which have already been minutely described, such as the most shameful indignity offered to the Bible, and the banishment and murder of the priests, so effectually “prevailed over” and “wore out the saints,” or professors of Christianity, as scarcely to leave a person in France who dared to avow his faith; so utterly did this opposition and persecution
abolish

abolish all manner of worship of the true God. It follows, that if the “saints,” who believe in and propagate the Gospel of Christ, be destroyed, so must the Gospel itself.

An eighth mark of the same Power, or horn, is, “and shall think to change times and laws,” and to do it for ever, but he shall be mistaken; “for the judgment shall sit, and they (the saints) shall take away his dominion, to consume and destroy it unto the end;” and then the new change shall be abrogated, and the old Christian times and laws be again restored. This, I humbly conceive, from the context of the two verses, is the true sense of this mark: a mark, which has also been made to refer to the Pope, but with no propriety whatever. The Pope has followed and observed the days and times of the old Christian calendar, but in no instance, that I recollect, has he “changed,” or abolished, one, and appointed another in its stead; which is the true meaning of the text. He has, indeed, *added* to them days of fasts and feasts, to celebrate and pay homage to his new saints; but certainly an addition to any thing, of something of the same nature, is no change of it, as I have before observed, for something else. But in strict conformity to the literal sense of the text, the French government has actually abolished the old Christian calendar, and substituted a new one, to answer its atheistical scheme. In this new calendar it has “changed” the years, the months, the weeks, the days, and even abolished the ancient sabbath, and changed it for a decade; not indeed for the established purpose of worshipping the true God, but that all recollection, nay idea, of the homage due to him, may in time be blotted out from the mind of man for ever.

As to the “laws,” referred to in the text, we cannot suppose them the *political* laws of any state, or the laws of man; because these laws are in their nature changeable, and are frequently changed; and therefore any allusion to a change in them would not be a distinctive mark of any kingdom. We must then conclude, that the prophet refers to the laws of *God*, and which may be considered of two kinds. 1. Of that law of nature, of reason, and conscience, which the infinite and incomprehensible wisdom of God has implanted in the heart of his intelligent creature man, and of instinct in the nature of all his other creatures. It is that law, which the truly wise among the ancient philosophers, who regulated their moral conduct by its impulses, defined “*Lex vitæ regula, præcipiens quæ sunt sequenda, et quæ fugienda;*” Law, “that rule of life which teaches us what we ought to follow, and what to avoid.” It is that law, which, as originally planted in the hearts of men, St. Augustine defines by “*impressio divini luminis,*” an “impression of divine light;” distinguishing good from evil, and instructing us which to practise: or, as St. Paul calls it, * “that grace of God that bringeth salvation, and which he declares hath appeared unto all men;” or, as he again declares, that † “the manifestation of the spirit (of God) is given unto every man, to profit withal.” If “given unto every man,” it must be given to the Jew and Gentile, to the Turk, and the Christian, to the untutored African and American.

There is another law, to which the text refers, as it speaks of laws in the plural number. This law, I apprehend, is that by which God has been pleased to explain what was before implied in the first law; to unfold his abundant and everlasting love

* Titus, ii. 11.

† 1 Cor. xii. 7.

to mankind; to point out the ways of his merciful providence over them; to teach them the reasonableness as well as the necessity of their gratitude and obedience, in return for his unceasing benefits and blessings; to offer them terms of redemption and salvation from their fallen and miserable state; and to mark out their various relative duties to the Author and Preserver of their being, as well as to their fellow-creatures; laws, I mean, delivered to man through his eternal Son, and recorded in those two divine codes of his supreme will, the Old and New Testaments.

Such are the “laws,” the text informs us, the Little Horn “shall think to change;” and this change has been made by the revolutionary power of France. At one stroke, as it were, it has abrogated all these divine principles, by abjuring, and declaring that there “is no God.” For, if there be no God, these laws must have been frauds and forgeries imposed upon mankind from the beginning of the world, and of no validity. Nor have they stopped at this general change, but have annulled every religious obligation, and every relation and reciprocal duty, and bond of union in society. In short, by the laws of God, the liberty of man is established upon the wisest and justest grounds, being restrained by the right use of reason, the moral principle, and the revealed word of God. Whereas the republic of France has subverted these laws, by sanctioning the most base and even beastly vices. The “laws” of the Christian religion breathe nothing but “PEACE ON EARTH, GOOD WILL TO MEN*,” but those of the Republic are founded on the most delusive frauds, lies, and extreme blasphemy, and lead directly to curse the world with tumult and anarchy. Such are the “times and laws,” which the prophet had fore-

told

told near 2600 years ago, *should* be changed by the “Little Horn,” and such the “change” which the government of France, and no other Power whatever, *has* made, in and of them, within the last ten years.

A ninth mark of the Little Horn is, “and they (the saints) “shall be given into his hands, until “a *time*, and *times*, and the *dividing of time*.” This three-fold division means, as I humbly apprehend, only *three years* and an *half*. But as in this interpretation I differ widely from former commentators, who have extended the term to 1260 years, I shall submit to the candid consideration of the reader my reasons in support of my own opinion; and then take some notice of the grounds upon which they have built a different interpretation.

It was the custom of the ancients, to calculate time by the revolution of the heavenly bodies. In twenty-four hours they found that the earth revolved on its own axis: this space they called a *time*, and this *time*, a *day*. In twenty-eight days the moon revolved round the earth, and this they also called a *time*; and to distinguish it from the lesser portion of a day, gave it the name of a *month*. The moon, during her revolution, they perceived put on different phases, or appearances, every *seven* days, and this space they also called a *time*, and named it a *week*; and in 360 days, according to their account, the earth revolved in its own orbit round the sun, and this space they also called a *time*, or a *year*.

The prophet here then describes the period in which the saints were to be “worn out, and given “into the hands of the Little Horn,” by a “*time*, “*times*, and the *dividing of time*.” Now a day, a week,

week, a month, and a year, being equally a *time*, this description of the period may be construed to mean three days and an half, three weeks and an half, three months and an half, or three years and an half; and the prophet has not given us, in this chapter, the least intimation to which of those *times* he alludes, but leaves it altogether mysterious; as is often the case in the prophecies, until *the event should come to explain it*. Here then is a choice of difficulties. Let us see, however, whether, in another place, he will not enable us to surmount them.

In his interpretation of Nebuchadnezzar's dream, when foretelling the period of the king's insanity, he also makes use of the word *times*; and therefore we may conclude that his meaning is the same in both instances. * "They shall drive thee from men, and they shall make thee to eat grass as oxen, and *seven times* shall pass over thee, till thou know that THE MOST HIGH ruleth in the kingdom of men." Here, by the words "seven times," the prophet evidently means a short period: for he is describing the space of time during which the king should remain insane; and, upon the expiration of which, he should be restored to his kingdom, and former grandeur. These "seven times" are agreed to be seven *years*; and if so, then "*a time*" is one year, "*times*" are two years, and "*the dividing of time*," half a year: and, consequently, these being added together, must make *three years and an half*. This is no forced construction; it is acknowledged by the ancient fathers, and even by the commentators, from whose opinion I am differing. If then I am right in this interpretation, the saints were to be "worn out, and given

* Chap. iv. 25.

“ to the Little Horn,” only THREE YEARS and an HALF.

But although they agree that “ a time, times, “ and the dividing of time,” is *three years* and an *half*, yet that source of innumerable errors in the interpretation of the prophecies, a too great eagerness to apply every thing wicked to the *Pope*, has led them to reduce the three years and an half into months, the months into days; and finding there are 1260 days in three and an half of Jewish years, and then taking each day for a year, they have fixed upon 1260 years, as the period during which the saints were to be “ worn out ” by the Pope, *merely* because that period is fixed upon in the prophecies for the continuance of the power of the church of Rome, and for its depression of the church of Christ. I say *merely*, because I cannot find any thing in this chapter, nor in any other part of the prophecies, that countenances this interpretation.

We are told, indeed, that the “ beast of the “ sea,” which all protestant commentators agree is the great type of the church of Rome, was to “ continue forty and two months*,” that the *same* Power symbolized in “ the court which is without “ the temple, and given to the Gentiles, was to “ tread the holy city (or the saints and true believers “ in the revealed word of God) under foot forty and “ two months †;” and that the “ two witnesses “ of God,” (or the true believers in his holy word, revealed in the *two* TESTAMENTS), were to prophecy 1260 years “ in sackcloth,” or in a state of depression ‡. And there is no doubt, but that these numbers refer to the same period of the duration of the *papal* power, and the depression of the true church.

* Rev. xiii. 5.

† Chap. xi. 2.

‡ Ibid. 3.

But I can no where find the least intimation in Scripture, that “the saints of the Most High should “be *worn out*,” or utterly destroyed, during so long a period; nor that the figurative expression of “a “time, times, and the dividing of time,” refers to the Pope; nor that he was to “wear out,” or *entirely* to destroy, the saints. I grant it is said, that he “shall have power to make *war* upon the *saints*, “and to overcome them, and lead them into *cap-* “*tivity** :” and this he already has done, during a space of almost 1260 years. But, surely, there is an evident difference between “*overcoming* and carrying “a people into captivity, and *utterly* destroying, “or wearing them out.” Besides, it is expressly foretold, by the prophet, that “God will give “power unto the two witnesses, and they shall “*prophecy* one thousand two hundred and threescore “days (or years) in sackcloth;” and this during the continuance of the power of the Pope, and his depression of the saints and church of Christ. Now if they were to be “*worn out*,” or utterly destroyed, during this long period, they could not “*prophecy*,” even “in *sackcloth*.” And thus, by putting this construction upon the words, “a time, times, and “the dividing of time,” commentators have involved the two greatest of the prophets in a manifest contradiction to each other; for it makes Daniel say, that the saints shall be “worn out,” and *destroyed*; and St. John, that they shall *not* be destroyed, but be carried into captivity, and prophecy “in sackcloth,” during the same period. Can both these propositions be true?

But to place this injudicious construction in its true light, they agree, that “a time” is a prophetic year, and, of course, that seven times are seven

* Rev. xiii. 7.

years. Now let us suppose, for a moment, that these seven years are *prophetic* years, as they have supposed the three years and an half; for they have nothing but supposition to found their interpretations upon; and then let us reduce these seven years into months, as they have reduced the three years and an half, and the months into days, and then take each day for a year, and we shall extend the period of Nebuchadnezzar's insanity, from the time it must have commenced, and which took place upwards of 500 years before Christ, to 2520 years, and even beyond the age we live in.

The reader, I trust, now perceives that the mark of "a time, times, and the dividing of time," was not intended by the prophet to refer to a period of 1260 years, nor in any respect to the church of Rome; and, consequently, that it must refer to some other power. Let us then endeavour to find out the true prototype of this mark from the event itself, the most certain clue to the truth of prophecy. It is certainly a mark of a determinate period, during which some wicked powers shall "wear out the faints," or utterly abolish the Christian religion: and we have, as I have before shewn, seen the faints, or the professors of Christianity, and every trace of the Gospel of Christ, "worn out," and utterly abolished in *France*. How long this abolition was to continue, I humbly apprehend, the prophet informs us by the prophetic numbers of "*a time, times, and the dividing of time.*" Taking then certain late events, which have come to pass in France, as my guide, I am led to interpret these numbers into *three years and an half*: a construction, not only justified by the text, but clearly supported by the events. For if we date the beginning of this period at the time of the last dreadful decree for the exile of the clergy, and its murderous executions, and its

end at the time of the decree granting to the Christians who remained in France, and had, through the mercies of God, been wonderfully preserved, a free toleration of their religion, we shall find it “a time, times, and the dividing of time,” or exactly *three years and an half*. The decree for the exile of the clergy passed the 26th of August 1792, but the murderous execution of it was not finished until the latter end of the following month. From that time no person in France dared to mention the name of God, or of his blessed Son Jesus Christ, but with disrespect and contempt; or, if he did, he was scorned and insulted, and put to death as a fanatic. This is, therefore, a proper epoch from whence to date the giving up “the saints into “the hands of *the Little Horn*,” or the then horrible government of France, whose power was then styled “the reign of terror and of death.”

As to the end of this prophetic period, the event is equally demonstrative of it. For from the end of September 1792, when the clergy were imprisoned and massacred (for they were not permitted even to go into exile), the distressing state of the Christians in France surpasses description. Death, the most horrible, was continually staring them in the face. The guillotine, the cannon, musket, and national baths, were in constant exercise; and the minds of every man, woman, and child, professing Christianity, were smitten with the dread of immediate death. In this dreadful state (a state in which, according to the literal sense of the text, they were “given into the hand” of the French government) they remained until the latter end of March 1796, when, glutted with Christian blood, the atheistical demagogues passed a decree, granting a full toleration of all kinds of religion, which virtually repealed all the decrees against fanatics, and delivered
the

the Christians out of their hands. Now, if we calculate the time between the latter end of September 1792, and the latter end of March 1796, we shall find it, in the language of prophecy, "*a time, times, and a dividing of time,*" which, when interpreted, is exactly a period of *three years and an half*. Thus, taking the events as a clue, and comparing them with the text, we have unraveled its mystical meaning, and arrived at the truth.

There is an eighth, and not the least important, mark of the Little Horn, which remains to be considered. "There were to be three of the first horns pluckt up by the roots before him," or, as the angel explains it, "he shall subdue three kings." Here kings mean any states, be the forms of their government whatever they may; and I have before shewn, in my humble opinion, that the ten horns, or states, are *Great Britain, France, Holland, Germany, Prussia, Switzerland, Spain, Portugal, Sardinia, and Naples*. Now the ten horns were to rise out of the head of the fourth beast, which all commentators agree is the western, or the Roman empire, in its papal state; and the states I have just mentioned have risen out of, and do now occupy the territory of that empire. The "Little Horn" was to "rise after the ten horns." The revolutionary republic of France has "risen after" the ten states. Again, the "Little Horn" was to come up "among" the ten horns. The republic of France has come up "among" the ten kingdoms and states, and even *out* of one of them, the kingdom of France. The "Little Horn" was to pluck up by the roots, or subdue, "three of the first horns." The republic has plucked up by the roots, and utterly subdued three of the first states, namely, the *kingdom of France, the Stadholderate of Holland, and the Helvetic Union, or*

Swiss Confederacy. It has also reduced the power of the Pope, and, indeed, given it a *deadly wound*, from which it can never recover its former power and influence; but it has not as yet “plucked it up by the roots.” He yet lives, and possesses a sprig of his former influence; and, besides, as he is the Roman beast, out of whose head the horns were to rise, any reference to him, as one of the three horns, would be improper. Thus we find, that, upon a candid and minute investigation of *all* the marks of the “Little Horn,” they are by no means characteristic of the Pope, but that every *distinct* mark unites with all the others, with wonderful accuracy, and in perfect unison with each other, in plainly describing a yet more wicked, cruel, mischievous, and impious monster, the revolutionary *state of France*.

Here we have, as I humbly conceive, a perfect scheme, consistent with the literal senses of the numerous and various types of the prophecy; senses which support and confirm each other, and unite with wonderful harmony in discovering the same truths, and meeting the events which have already come to pass. We have the ten horns which have arisen out of the fourth, or Roman beast; we have the “Little Horn,” which was to rise up among the ten horns; we have the three of those ten horns, which have been plucked up by the roots before the “Little Horn;” and we have seen the Little Horn, as it were, with our eyes, pluck up by the roots three of the ten horns, and consign them to destruction.”

After having foretold the coming of the first “four beasts,” and “the Little Horn,” and the depravity and wickedness of their conduct, the prophet represents Almighty God, under the metaphor of “the ANCIENT OF DAYS,” as sitting in judgment,

ment, and passing his righteous and irrevocable sentence of condemnation upon them. “And I beheld,” says he, “till the thrones were cast down” (until the four beasts and the Little Horn were deprived of all power), “and (until)-the Ancient of Days did sit, whose garment was *white as snow*, and the hair of his head like the *pure wool*” (a very feeble and inadequate representation of his immaculate justice and perfection, as all human representations of his infinite attributes must be); “his throne was like the *fiery flame*” (to denote that, as he created all things, so, at his pleasure, he can consume and annihilate all things, ‘the Lord our God is a consuming fire*’), “and his wheels as a *burning fire*” (to denote the rapidity and destructive nature of his wrath, when determined to punish the wicked); “a fiery flame issued from before him” (to intimate that the sentence about to be passed was that of their utter destruction); “thousand thousands ministered unto him, and ten thousand times ten thousand stood before him” (to shew his infinite power, majesty, and glory); “the judgment was set, and the books were opened;” the tremendous sentence was passed, and enrolled in the records of heaven.

The prophet then proceeds to explain the sentence, together with the order and manner in which it was to be executed.

Ver. 11, 12.—“And I beheld *then*, because of the great words the Little Horn spake; I beheld *even* till the beast was slain, and his body destroyed, and given to the *burning flame*. As concerning the *rest* of the *beasts*,

* Deut. iv. 24. ix. 3. Heb. xiii. 29.

“ their *dominion* was taken away, yet their lives
 “ were prolonged for a *season* and a *time*.”

A just exposition of these short, but very comprehensive verses, requires particular consideration. At first view they seem unintelligible and contradictory, and yet they are not so. For the following positions are clearly deducible, either from the expression of them, or by strong implication.

1. That although the sentence passed upon the last, or Roman beast, the Pope, is only described, yet the Babylonian, Persian, and Grecian empires, were included in it, and to suffer the same ultimum supplicium *in the end*. For the prophet says, “ I beheld, *even until* the fourth beast was slain,” and that the rest, or the other three, were reprieved, or “ their lives prolonged for a *season* and a *time*.” Both of which sentences fully imply, that the reprieve was from the judgment then passed.

2. That the judgment passed on all the four beasts was “ on account of the great words the Little Horn spake.”

And, 3. That although the Roman beast was the last described, and last in order of time, yet it was to suffer first, its “ body ” was to be first “ destroyed and given to the burning flame.” For we are farther told, that “ as concerning the rest “ of the beasts, their *dominion* was taken away, “ yet their *lives* were prolonged for a *season* and a “ *time*.”

But the great difficulties in finding out the true prophetic meaning of these verses are, what did the prophet mean by the “ *dominion* ” of an empire being taken

taken away, and its “*life* prolonged?” what by the sentence being passed on the four beasts, “on account of the great words the Little Horn spake?” and what by “a *season* and a *time*?” These questions I shall consider separately. As to the first, the prophet certainly meant two different things belonging to an empire, one of which may be destroyed, and the other left, or prolonged. To remove this difficulty, we must conclude that he used the word *dominion* in its literal sense, as it means the civil power of a kingdom: and the word “lives,” in a figurative sense, in which it is often used. Thus we say of a man, whose habits and manners are either religious, moral, or wicked, that he is a man of a religious, moral, or wicked life. So here, he naturally applies the life of a kingdom to its *religious rites*, habits, and manners, which generally form the national character, and often remains the same, although the dominion be destroyed by conquest. Again, the prophet takes this figure from the state of a man condemned to die, but reprieved for a certain time, and reserved for future punishment. His dominion, or power, over his own actions to do further mischief is taken away by his confinement, but his fallen nature and vicious inclinations remain. So the prophet, when speaking of the same Roman beast, describes it as having “two heads;” one its civil power or dominion, the other its religious institutions. “And I saw one of his heads wounded to death; and his deadly wound was healed*,” evidently meaning, by one of its heads, the religious and idolatrous rites of pagan Rome, which were destroyed by Constantine the Great, and his successors, and afterwards revived and “healed,” by the establishment of papal idolatry. Thus then, the meaning of the awful decree of the God of righte-

* Rev. xiii. 3.

ousness seems to have been, that the civil dominion only of the Babylonian, Persian, and Grecian empires, should first fall; that not only the destruction of the civil power, but the superstitious and idolatrous rites of the Roman should next follow, and that the "lives," or the superstitious and idolatrous rites of the three first should be prolonged, or "reprieved" for a time and a season," after the fall of papal Rome, and her abominable superstition. And thus, as Christ himself declares, "the first shall be last, and the last first *."

Now taking this exposition of the texts with us, we shall next inquire, how far the events thus foretold, have come to pass since the prophet wrote. The historic page informs us, that the Babylonian, Persian, Grecian, and Roman empires, have come: that the dominion, or civil power, of the Babylonians has been "taken away" by the Persian; the Persian by the Grecian; and the Grecian by the Roman; and that the idolatry and superstitious rites of the three first have been "prolonged," in the countries formerly occupied by those empires, even that first and most ancient, the worship of the sun and fire, down to this day. And in all probability, the present state of religion in those countries being considered, will continue to exist, according to the text, for "a season and a time," after the Roman papal beast shall be utterly destroyed. For we have seen, ever since the reformation, his civil dominion and superstition "given to the burning flame," and constantly consuming, in an unexpected and miraculous manner, down to the present times. It has been, since that blessed event, that the kings and princes of Europe have withdrawn their necks from the tyrannic yoke of his superstition. They have

* Matt. xx. 16.

suppressed his inquisitorial power, and his Jesuits, those instruments of extending and supporting his despotism over the four quarters of the globe. They have held in the utmost contempt his bulls, anathemas, and curses, which before were their greatest dread and terror: and now, within a few of the preceding years, we have seen a child, the eldest son of his church, the “Little Horn,” or atheistical France, arising out of his blasphemous and superstitious head, and adding so much fuel to “the burning flame,” as must soon consume, not only his civil dominion, but his “life,” his superstition. For this impious offspring has pointed his dagger, not only against his civil power, but his “life,” his idolatry. He has taken and plundered his capitol of his rarities, jewels, and immense wealth, dethroned and carried him into desponding captivity; and if a small spark of his former power and influence has since issued from his ashes, it is only as a spark soon to expire. But he has also alienated incalculable millions, lately devoted to his idolatry, entirely from it, by converting them to the rankest atheism.

In respect to the 2d question, Why were the four beasts to be destroyed, on account of the great words the “Little Horn” spake? Why were the blasphemy and wickedness of the last to be imputed to the four first? The answer is, they are called “beasts,” because, like beasts, they were governed not by reason, but by the sensual propensities of their passions and lusts. They are all represented by the prophet as one “great image *,” that is, as one great body or system of idolatry and wickedness, erected by Satan in opposition to the righteous will of the true God, and their own eternal happiness †; as one great family kept up by succession, rising in regular order one

* Dan. ii. 32—43.

† Ver. 44.

out of another, and increasing in idolatry and sin beyond his former predecessor, until they have produced the “Little Horn,” which was to surpass them all in *iniquity*. In this light they are justly considered by the God of righteousness. For their histories will prove, that the Babylonians, the posterity of Noah, instead of following the instructions and pious example of that “just man, and perfect in his generation, and walking with God *,” rebelled against him †, and, undeterred by his judgments upon the antediluvian world, fell into idolatry, and worshipped the sun, and fire, and even gods made with their own hands, of wood, and stone; and laying aside the fear of the true God, followed the impure dictates of their fallen nature. The Persians, who arose out of the Babylonians, followed their example, increasing and refining upon their wickedness. The Grecians, who sprang from the Persians, plunged yet deeper into the gulph of idolatry, by multiplying the gods of their predecessors. The Romans, who lived 170 years under the just laws of Numa, received their idolatry from the Grecians, upon the conquest of whose empire, they established their power and grandeur, but they surpassed all the former beasts in superstition and sensuality. Their idolatry was a compound of the former, with many additions, of a yet more heinous nature. They deified the human passions, down even to obscenity, and the most unnatural vices; and moreover, when it pleased God, in his abundant mercy, to send his blessed Son, to instruct them in his divine will, they delivered him up to his enemies to be crucified, and used their utmost efforts to destroy his religion. Rome, in her papal state, although she had been converted, and experienced the ineffable blessings of the word of God,

* Gen. vi. 9.

† Gen. xi. 6.

yet more inexcusable, revived the idolatry of her Pagan ancestors; she canonized and deified demons, or dead men, or saints, and, indeed, saints who had never existed. “She created idols of gold, “ and silver, and brass, and stone, and wood, which “ can neither see, nor hear, nor walk* :” and while she had thus forsook her allegiance to the “ God of heaven,” she audaciously assumed the name of his Catholic Church, and attempted, by every wicked device, art, falsehood, and fraud, and by every kind of force and tyrannical cruelty, to extirpate his holy word from the earth; and had nearly accomplished her sinful purpose. She has, moreover, blasphemously assumed the attributes of the Most High God, namely, his infallibility, his omnipotence, and his infinite mercy, or power of forgiving the sins of the world. Yet more, she had set herself up as the vicegerent of God, to be worshipped. “ Neither has she repented of her murders, nor her “ forceries, nor of her fornication, nor of her “ thefts †.” Such was the complicated series of the crimes of this “ great image ;” this long continued opposition and increasing rebellion against God; and yet, such has been his patience, and merciful forbearance upwards of 4000 years, that he has not utterly destroyed it. There yet remained one, and only one more sin, yet more heinous, “ the blasphemous “ phemy against the Holy Ghost,” which shall not be forgiven “ unto men ‡,” to be committed, before the wrath of God should be poured out upon it, to its utter destruction. And this sin, the sum total of all sin, has been committed by “ the Little Horn,” or the atheistical power of France, the offspring and representative of the “ image,” whose blasphemy, denoted by the great words it has spoken against

* Rev. ix. 20.

† Rev. ix. 21.

‡ Matth. xii. 31. Lev. xxiv. 11. Mark iii. 29. Luke xii. 10.

the Most High, in its public denial of the existence of God, and of course of his Holy Spirit; and hence it is, that the just indignation of God is pouring out upon it to the uttermost, preparatory to the kingdom of Christ.

The third question is, What did the prophet mean by “a season and a time,” during which “the lives” of the three first beasts are to be prolonged, after the destruction of the Roman beast and the Little Horn? “A season and a time” are indefinite terms. It may mean a minute, hour, day, week, month, year, or a century, &c. and the prophet avoids all reference to any of them. It is probable, it was not revealed to him. For they seem to refer to “the season and time” between the destruction of the fourth beast and the Little Horn, and the coming of Christ to judge the world*; and that the reprieve of the “lives,” or the idolatry, of the three first beasts, will only end at that awful and dreadful day. It is a day which God, in his wisdom, justice, and mercy, has concealed from the foresight of men, because, perhaps, should they know it, with all its dreadful circumstances, they would, as the Indians worship the evil spirit, have recourse to their prayers through fear and compulsion, and not from that voluntary gratitude and pure love, which can only be acceptable to his infinite perfection, entitle them to his forgiveness; and thus their *free will* would be destroyed. We are, however, told by Christ himself, when speaking to the apostles of this awful and tremendous event, that “It is not for you to know the *times*, or the *seasons*, which the Father hath put in his own power†.” And St. Paul, the greatest of the

* Dan. 7. 22. Rev. xx, 1, 2, 3, 4, 5, 6.

† Acts i. 7,

apostles,

apostles, when writing to the Thessalonians upon the same subject, says, “* But of the times and the seasons, ye have no need that I write unto you; for yourselves know, that the day of the Lord cometh as a thief in the night.” For when they (the unbelievers and ungodly) shall say, “peace and safety,” (meaning, that now we believe there is no God, no future state of rewards and punishments, we may live and act, and speak without remorse of conscience, or fear of a judgment to come, in peace and safety), “then *sudden destruction* cometh upon them, and they *shall not escape*.”

But although we are not to know the year, the day, nor the hour, when the “Son of Man cometh †,” yet an humble inquiry, whether “the season and the time” of this awful event is not near at hand, may not be too presumptuous; for we are ordered not only to pray for it, saying, “Thy kingdom come,” but to “watch,” and be always prepared for it; which may possibly lead us to meditate upon our latter end, and to an amendment of life. Now let us consider, that nearly 6000 years have passed since it was revealed to Adam, and 4000 to Abraham ‡, and, consequently, we must have approached by so many years nearer to it; that all the great events foretold by the prophets, to come to pass between the time of the fall of man and the reign of Christ, have been miraculously fulfilled, excepting two, the destruction of “the Little Horn,” and the termination of the reprieve of the “lives” of the three first beasts; I shall only refer to those mentioned by Daniel. The four great empires have been erected, and the dominion of the three first has “been taken away,” and their lives “prolonged.” The fourth has produced the “ten

* : Thess. v. 1, 2, 3.

† Matt. xxv. 13.

‡ Gen. xvii.

“ horns,” and the “ Little Horn ” has risen up among them. And as to the “ Little Horn,” he seems to have nearly finished his work, and to be drawing near to the end of his wicked career : for we have seen him “ pluck up by the roots three of “ the ten horns,” and perform every act foretold by the prophet ; still persisting in his blasphemy against the Most High, and in his infernal design of fraternizing the world into the rankest atheism. What then, of all the prophecies, remain to come to pass, before the completion of the reformation and the coming of Christ, except the destruction of the “ Little Horn,” and that of the “ lives ” of the three first beasts, whose idolatry lives in the East to this day ? I recollect none. And how long it shall please infinite wisdom to suffer the “ Little Horn ” to blaspheme his holy name, and to bid defiance to his omnipotence, or how much longer he will bear with the filthy and sensual idolatry of the East, is as yet uncertain ; however, we are here told, in respect to the former, that the “ judgment shall sit, and “ they (the saints of the Most High) shall take away “ his dominion, to consume and destroy it to the “ end :” that is, that the remnant, or remainder, of the church of Christ, whom he shall not “ wear “ out,” or prevail over, but who adhering to the word of God, shall oppose his blasphemous principles, and put a final end to his power. And this event, which, when it shall come to pass, will remove one of the great obstacles to the completion of the reformation, if I read the Revelation rightly, is to take place between the fall of papal Rome and the expiration of the reprieve of the three first beasts, or of the fall of Mohamedan apostasy and Eastern idolatry, the other great obstacle to that blessed event. In respect to the latter, they are prolonged “ for a season and a time.” Now, when we consider that nearly 6000 years have passed since the

the

the creation of man, and that all the great and very numerous events foretold to come to pass between that event and the coming of Christ, have been for the most part fulfilled; namely, the prophecy of God himself, respecting the serpent and the seed of the woman; of Noah, concerning his posterity; of Abraham, concerning the future independence of the Ishmaelites, or Arabians, and future state of the Israelites, or Jews—his prophecies concerning Jacob and Esau, and their posterity; the prophecies of Moses, of the coming of the Messiah, the destruction of Jerusalem, the captivity, and last dispersion of the Jews; the prophecies respecting the destruction of Nineveh, Babylon, Tyre, and the conquest of Egypt; the prophecies of the four great empires, the destruction of the civil dominion of the three first, and the prolongation of their “lives,” or idolatrous rites; of the rise of the Gospel of Christ, and its rapid propagation over the heathen world; the decline of that Gospel; the rise of Mohamed and the Pope, of the “ten horns,” or kingdoms, and the “Little Horn,” out the fourth kingdom; his “plucking up by the roots three of the ten horns,” and his destruction of the “fourth beast,” or empire; with many other secondary and lesser prophecies, with all their predicted circumstances: I say, when we consider, that all those important and great events have come to pass, and that only two, the destruction of the Little Horn, or the atheistical power of France, and of the eastern apostasy and idolatry, remain to be fulfilled, before “the great day of God Almighty,” as the Prophet John calls it*, in which the kingdom of Christ shall be set up; we cannot suppose that this event can be very distant; and the more especially as he declares, that this blessed kingdom shall break to pieces and rise upon

* Rev. xvi. 14.

the ruins of the great image representing the four idolatrous kingdoms. For*, says he, after having described the four great empires, “And *in the days* “of these kings (empires) shall the God of heaven “set up a kingdom, which shall *never* be destroyed; “and the kingdom shall not be left to other people, “but it shall *break in pieces and consume* all these “kingdoms, and it shall stand for ever.” And in another part† he is yet more particular; for immediately after foretelling the sentence passed on the four empires, he adds, “And behold one like *The* “*Son of Man* came with the clouds of heaven, and “came to THE ANCIENT OF DAYS, and they brought “him near before him; and there was given him “*dominion and glory, and a kingdom*, that all nations and languages should serve him: His dominion is an everlasting dominion, which shall not “pass away; and his kingdom that which shall not “be destroyed.”

Now, however old fashioned this doctrine of the coming of Christ to reign upon earth, and to judge the world; to purge his floor, and gather the “wheat in his garner, and to burn up the chaff “with unquenchable fire‡,” may be, it is a truth more frequently mentioned, and more strongly inculcated, by almost all the prophets and apostles than any other. It is indeed the great aim and end of the prophecies, and of the Gospel of Christ. It was the established faith of the apostles and primitive Christians, a faith which inspired them to suffer martyrdom with invincible fortitude. It was smothered for a time in Mohamedan and Papal darkness; but since the reformation, it has been revived by a few seekers after the truth, and it is to be hoped will soon become the firm faith of all

* Chap. ii. 44.

† Chap. vii. 13, 14.

‡ Matt. iii. 12.

the true believers in the revealed word of God. However, as I am naturally led by the prophet to treat of this fifth kingdom, I shall briefly extract from those “two witnesses of God,” the Old and New Testaments*, so much from the multiplicity of their testimonies, as shall abundantly support his prediction.

It was foretold by God himself, immediately after the disobedience and fall of man, that the “seed of the woman,” not of the *man*, “should bruise the serpent’s head, while he should only bruise its heel†,” evidently predicting the miraculous birth of Christ out of a *woman*, and that a *virgin*; and also that he should come in power and glory to “bruise the head, or utterly destroy the power of Satan.” What a demonstration is here of the ineffable love, mercy, and justice of God towards his disobedient and fallen creature, man! Instead of condemning him to an eternal, he only sentenced him to a temporal death, and even reprieved him from that sentence, and gave him nearly a thousand years to repent of his crime, and obtain his pardon. As to Satan, who had unprovoked and maliciously seduced the innocent woman from her duty, the just decree was, that his power should be in the end utterly destroyed by *her seed*, the blessed Son of God. From this great and comprehensive prophecy, all the other prophecies, respecting the preservation and final redemption of those that should love and fear God, have flowed as from their proper fountain, and are only so many branches, or more particular explanations of the events, either expressed or implied in it. The covenant of God with Abraham, to give him and to his seed the land wherein he was a *stranger*, all the land

* Rev. xi.

† Gen. iii. 15.

of *Canaan* for an *everlasting* possession*, is evidently to be taken in a spiritual sense, a prophetic allusion to Christ; who was of the seed of Abraham, and whose kingdom is to be an “everlasting kingdom, which “shall not be destroyed, but shall stand for ever†!” I say, in the spiritual sense, for it is not strictly true in any other. Abraham was not a stranger in the land of Canaan, in the time of this prophecy. He had been before sent into it by God himself‡, and lived in it at the time; but he was a stranger in the *spiritual* Canaan, for he had been educated in pagan idolatry; and, before God called him out of it, knew nothing of Christ or his future kingdom. The same prophetic promise was made to Isaac: “And in thy seed shall *all* the nations of the earth “be blessed§. When to be blessed? The text could not mean during the time of the Jewish church, nor of the Christian church militant, because the seed of Isaac, or the Jews, were prohibited from even mixing with other nations; and from their separate state have been a dispersed and a miserable people, incapable of even blessing themselves as a nation, and have continued in that state to this day. And how were they to bless all nations but through Christ, the seed of Isaac, in his coming with power and glory to reign upon earth? So Jacob, upon his death-bed, when he called his sons together, to tell them “that which shall befall them (their posterity) *in the last days*||,” clearly foretels the coming of Christ from the line of Judah. “The sceptre,” says he, “shall not depart from “Judah until Shiloh come;” (that his kingdom “should be established in those days:) and unto “him shall the *gathering* of the people be¶.” After describing the future state of the church,

* Gen. xvii. 8. † Dan. ii. 44. vii. 14. 27. ‡ Gen. xii. 1, 2, 3, 4, 5. § Ibid. xxvi. 4. || Ibid. xlix. 1. ¶ Ibid. ver. 10.

under the figure of Joseph, her abundant fruitfulness in bringing over the Gentiles to the Gospel of Christ, and her persecutions and afflictions in the course of her labour*, he adds, † “ But his bow
 “ (power) abode in strength, and the arms of his
 “ hands were made strong by the hands of the
 “ mighty God of Jacob; from thence is the *shep-
 “ herd* and *stone* of Israel;” clearly meaning Christ by the word *shepherd*, who says, “ I am the
 “ good shepherd ‡;” and by the “ stone of Israel,” his *kingdom*; the kingdom which Daniel describes by “ a stone cut out *without* hands,” which “ be-
 “ came a great mountain, and filled the *whole*
 “ earth §.”

Moses, in a very brief but comprehensive manner, foretels the coming of Christ, and his reign upon earth. When the people received the Ten Commandments at Mount Sinai from the voice of God himself, they were affrighted lest they should be destroyed by the effulgence of his majesty and glory. Indeed, so terrible was the sight to human infirmity, that Moses said, “ I exceedingly fear
 “ and quake || :” and therefore they made this request and promise to Moses: “ Speak thou with us
 “ and we *will hear*; but let not God speak with us
 “ lest we die ¶.” Afterwards, in delivering to Moses some other laws, which he expected they should also obey, God enjoins him to remind them of their request and promise, and to signify his approbation: “ They have spoken well that which
 “ they have spoken **.” And therefore tell them I will no more speak to them with my own voice, but
 “ I will raise them up a prophet from *among their*

* Gen. xlix. 23.

† Ibid. ver. 24.

‡ John, x. 14, 15, 16.

§ Chap. ii. 34, 35.

|| Heb. xii. 21.

¶ Exod. xx. 19.

** Deut. xviii. 17. 19.

“brethren like unto thee; and I will put my words
 “in his mouth, and he shall speak unto them *all*
 “that I shall command him; and it shall come to
 “pass, that whosoever will not hearken unto my
 “words, that he *shall* speak in my name, I will
 “require it of him.” Now, who can this prophet
 like unto Moses be, save Jesus Christ? His birth,
 his office, and his character, and those of no other
 prophet or person ever yet heard of, in all circum-
 stances, strictly fulfil the prophetic description.
 He, like Moses, was born and “raised up from
 “among their brethren” the Israelites. He was a
 prophet, and prophesied many great events which
 we know have since come to pass, and was a law-
 giver as well as Moses; for he was the first who
 revealed and declared the holy will and word of
 God to mankind in the Gospel; and there has been
 no prophet, a lawgiver too, since Moses unto this day,
 save Christ. Like Moses he was faithful in speaking
 all that God commanded him; for he himself says,
 “I do nothing of myself; but as my Father hath
 “taught me I speak these things*.” As Moses also
 brought his people of Israel from under Egyptian
 bondage, so Christ has brought his church out of
 pagan idolatry and slavery. And the tenor of the
 gospel is, that whosoever shall not hearken to the
 word of God, delivered by Jesus Christ, it shall be
 “required of him,” when Christ shall “judge the
 “quick and the dead at his appearing and his king-
 “dom†.” In short, there is no truth and the Gospel
 more firmly established, than that Christ was the
 real prototype of “a prophet *like unto Moses*,” not
 only by the apostles‡, but by God himself, who, at
 the transfiguration of Christ, declared, “This is
 “my beloved Son, in whom I am pleased, hear ye

* John, viii. 28. See also xii. 49, 50. xvii. 8.

† 2 Tim. iv. 1.

‡ Acts iii. 22, 23.

“him.”

“him*.” Hearken to “him,” as I commanded you through my servant Moses, as you promised “to do if I would no more speak to you with my own voice.”

Isaiah, whose language is the most elegant and sublime of all the prophets, in many parts of his prophecies dwells with rapture on this great subject. I will cite only a few instances: After having reprehended the Jews for their obstinacy and infidelity; after having perceived a desire in the house of David to repent and return to God, yet restless and almost desponding, he gives them a hope of future salvation through Christ; and by the express command of God, tells them, “The Lord himself shall give you a sign; behold a *virgin* shall conceive and bear a son, and shall call his name Immanuel; that is, God with us†.” And again, ‡ “For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called *Wonderful—Counsellor—The MIGHTY GOD—The EVER-LASTING FATHER—The PRINCE OF PEACE*. Of the increase of HIS *Government and Peace* there shall be no END, upon the § *throne* of David, to establish it with JUDGMENT and with JUSTICE, from *henceforth even FOR EVER*.” And again, the same prophet, || “Therefore thus saith the LORD God, Behold I lay in Zion, for a foundation, a stone¶, a *tried* stone, a *precious* stone, a *sure*

* Matt. xvii. 5. † St. Matthew cites this prophecy as descriptive of Christ, chap. i. 21, 22, 23, 24.—Isaiah, vii. 14.

‡ Chap. ix. 6. § *Throne of David*. David is repeatedly used in the prophecies as a type of Christ. Jerem. xxx. 9. Hof. iii. 5. || Chap. xxviii. 16, 17. ¶ *A stone*. So the kingdom of Christ is described by Daniel, by “a stone cut out without hands, which became a great mountain.” Dan. ii. 34, 35.

“ *foundation*: judgment also will I lay to the *line*,
 “ and *righteousness* to the *plummets**, and the *hail*
 “ shall sweep away the *refuge of lies*, and the waters
 “ shall overflow the *hiding place*; and your cove-
 “ nant with *death* shall be disannulled, and your
 “ covenant with *hell*† shall not stand; when the
 “ *overflowing scourge* shall pass through, then ye
 “ (the ungodly) ‡ shall be trodden down by it.”

Jeremiah foretels the same event §: “ Behold
 “ the days come, saith THE LORD, that I will raise up,
 “ unto David a *righteous branch*, and a king shall
 “ reign and prosper, and shall *execute judgment in*
 “ *the earth*. In his *days* Judah shall be *saved*, and
 “ Israel shall dwell safely; and this is the name
 “ whereby he shall be called—The Lord our
 “ righteousness ||.”

To the same effect is Ezekiel in divers places. I need not cite but one: ¶ “ And I will
 “ set up *one shepherd* over them, and he shall *feed*
 “ them, even my servant *David*: he shall feed
 “ them, and he shall be their *shepherd*; and I, the
 “ the Lord, will be their God, and my servant
 “ David a PRINCE among them. I the Lord have

* St. John gives us the same idea of the justice and righteousness of the kingdom of Christ by another figure: He is to “ rule
 “ all nations with a rod of iron.” Rev. xii. 5.

† What can these two covenants be? but the covenants of the
 atheists with Satan, “ that death shall be only an eternal sleep,”
 and that there shall be no future punishment for the ungodly blas-
 phemers, no second death.

‡ *Trodden down by it*. St. Paul, speaking of the state of the
 wicked when Christ shall come to reign, expresses the same idea:
 “ For, when they (the wicked) shall say, Peace and safety, then
 “ sudden destruction cometh upon them, as travail on a wo-
 “ man with child, and they shall not escape.” 1 Thess. v. 3.

§ Chap. xxiii. 5, 6. || See also chap. xxxiii. 14, 15, 16.

¶ Chap. xxxiv. 23, 24, 25.

“spoken it, &c.; and I will make a *new covenant*
“of *peace* with them, &c.”

Nor are the lesser prophets silent, in respect to this great event. To quote the words of all of them would extend the proof to an unnecessary length. I shall therefore content myself, at present, with a reference to many of them, and take the liberty of earnestly recommending them to the serious and solemn contemplation, not only of the pious Christian, but to the unbelievers, under a firm persuasion that the former will find great cause of joy and comfort, and the other of repentance and amendment; inasmuch as the great purpose of the coming and reign of Christ is to punish the wicked, and to save the righteous for ever. But, at the same time, I shall extract from the works of two of these prophets such parts of them as shall be amply sufficient to prove, that the coming of the kingdom, and power, and dominion of Christ, is more frequently, more explicitly foretold, than any other event whatever*.

The mind of the prophet Zechariah is so full, so deeply impressed with the idea of this dreadful and yet blessed event, that he employs his whole book of fourteen chapters upon the subject. He represents the church of Christ under the figure of Jerusalem, once the *holy city* of God's chosen people. He reminds it of its manifold transgressions; exhorts it to repent and to return to God; foretels the judgments of God upon it, and its final purification through those judgments; and gives general hints

* See Hosea, ii. 14, to the end of the chapter; xiv. per totum. Joel, iii. 18, &c. Amos, ix. per totum. Obadiah, ver. 17, 18, 19, 20, 21. Micah, iv. per totum. Zephaniah, iii. 14, to the end. Haggai, ii. 22, 23. Zechariah, per totum.

of its restoration and peace through Jesus Christ, in his first eight chapters. In the ninth chapter, verse 9, 10, &c. upon receiving the revelation of the first coming of Christ to teach fallen man his duty and obedience to God, to suffer as an atonement to the unchangeable and righteous justice of his Father, and to redeem from *eternal death* all that should believe in, and practise his doctrines; he breaks out into this ecstatic rapture: "Rejoice *greatly*,
 "O daughter of Zion, O daughter of Jerusalem:
 "behold *thy* KING cometh unto thee; he is *just*,
 "and *having* salvation; *lowly*, and riding upon an
 "ass, and a colt the foal of an ass." After dwelling upon these particular circumstances (the very circumstances of Christ when he went into Jerusalem, to be wrongfully *accused*, betrayed, unjustly condemned, barbarously insulted, and CRUCIFIED), he foretels, in the same chapter, the rapid and wonderful progress of the Gospel of Christ, under the ministry of the apostles in the four first centuries, notwithstanding their *shepherd* was taken from them. In the tenth chapter he briefly intimates the subsequent declension and apostasy of the church, and yet assures the remnant of the merciful protection of God. In the eleventh chapter, foreseeing the declension of the church, after it had arrived at the zenith of power and glory in the sixth century, he yet more clearly foretels it, and points out the cause of it; namely, the plundered wealth, abominable corruption, debauchery, and depravity of the clergy, which continued from the sixth to the Reformation. His words are, * "Open thy door, O Lebanon (the church), that the fire (the judgments of God) may devour thy cedars (thy rulers and great men): howl fir-tree (the interior flock of the church), for the cedar is fallen," (thy great men, the clergy, are become corrupt and fallen from righteousness.)

* Ver. 1.

*“ There is a voice of the howling” (the voice of false doctrines and wickedness) of the shepherds (the clergy): For their glory (their lives and righteous conversations) are spoiled,” corrupted, and polluted. It was this corruption and depravity of the clergy, which enabled Satan to build up his temporary kingdoms of the Mohamedan and Papal apostasies, the arts, frauds, persecutions, darkness, sensuality, and idolatries, of which had nearly destroyed the true church of Christ. In the twelfth chapter the prophet briefly alludes to the *first* coming of Christ, and clearly foretels the consequent destruction of Jerusalem. In the thirteenth chapter he is yet more explicit respecting the blessed effects of the first coming of Christ, such as, “In that day “there shall be a *fountain* opened to the *house of David* (the church of Christ) for sin, and for “uncleanness†.” And it shall come to pass in *that day* (the days of the Gospel of Christ) saith the Lord of hosts, that I will cut off the “*names* of “the *idols* out of the land, and they shall be *no* “more remembered;” (evidently meaning the conquest of Christ over the heathen world, by the suppression of the powers of its idolatry in the fourth century.) “And I will also cause the *prophets* and “*unclean spirits* to pass out of the land‡,” (as evidently pointing out the future silence and abolition of the heathen sibyls, prophets, and oracles, at the same time; and the suppression of the unclean spirits of conjuration and witchcraft, which had, before his coming, generally prevailed over a deluded world.) Having described these events, which were the well-known consequences of the first coming of Christ, in the first five verses; he then foretels the *office* of Christ, which was that of a “shepherd,” to take care of his “cattle,” meaning

* Ver. 3.

† Ver. 1.

‡ Ver. 2.

his flock, his church: "I am an *husbandman*; for
 "man taught me to keep cattle from my youth*." He foretels the death of Christ, or the "smiting of
 "the shepherd," with the manner of his death, and
 the very place where it should happen: the first by
 the "wounds in his hands," made by the nailing
 of them to the cross; and the second, by "those
 "with which I was wounded in the house of *my*
 "friends †," evidently pointing out the city of Je-
 rusalem, where he had converted many people, who
 loved and followed him. He foretels the "scat-
 "tering of the sheep," or flock of Christ; the
 division of the church, by the Pope and Mohamed,
 into two parts, or apostasies; that those "two
 "parts should be cut off and die;" and that the
 third, or the remnant of the church, which shall
 have been worthy of the divine mercy, shall be
 "left in the land," be refined and tried, as silver
 and gold is refined and tried, and in the end be
 saved as the "people of God." They shall call on
 the name of God, and he shall say, "It is *my peo-*
 "*ple*; and they shall say, The Lord is my God ‡."

From this general view of the state of the church, from its foundation to the second coming of Christ, the prophet passes to a description of the coming itself, and to his reign upon earth. Reader, it is too long for insertion here; let me, therefore, entreat thee to peruse it in the text: contemplate it for thyself, with that attention and reverence which the importance and awfulness of the subject demand; and may the God of wisdom and mercy give thee an understanding heart! It certainly contains a description of that which we all ought to know: a description of the almighty power of the God of Heaven; of the dreadful state, the confusion, the

* Ver. 5.

† Ver. 6, 7.

‡ Ver. 5, 6, 7, 8, 9.

tumult,

tumult, the uproar, the fearful dismay, and utter destruction of the unbeliever and ungodly in the last day; and of the blessed and never-ending felicity of those who believe in the revealed word of God, and fear him*. I shall extract one passage more, and which relates to my present subject, the second coming of Christ. “Behold,” says the prophet, “the day of
 “ the Lord cometh. And the Lord my God *shall*
 “ *come*, and all the *saints* with him. And it shall
 “ be, *in that day*, that *living waters* shall go out
 “ from *Jerusalem*: and the Lord *shall* be KING over
 “ *all the earth*. *In that day* there shall be ONE
 “ LORD, and his name ONE!”

Nor is Malachi, the last of the Hebrew prophets, whose name imports angelical mildness of disposition, less clear and explicit, in predicting those great events. For † he reprimands the wicked
 “ priests that despise the name of God,” for their wantonness and pollutions: he threatens them with the conversion of the Gentiles to the word of God; he reminds them of the “covenant of *life and peace*
 “ made with Levi,” and of the treachery and abomination “committed in Israel and Jerusalem;” and foretels the judgments of God, which afterwards fell upon “*Judah*,” or the Jewish nation. He next, in due order of time, as the events were to come to pass, proceeds to the first coming of *Christ*, the beloved Son of God, to promulgate the new covenant, “the everlasting covenant” made “with
 “ Abraham and his seed,” and to offer terms of restoration to the peace of God, and of salvation to a fallen world. He takes up this subject from the beginning, and even announces the coming of John the Baptist, to “prepare the way” for this coming of

* Ver. 20, 21.

† Chap. i. 6, per totum.

Christ. But hear the prophet's own words, and judge: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall *suddenly* come to his temple, even the messenger of the covenant*, whom ye delight in; behold he shall come, saith the Lord of Hosts. But who shall abide *the day* of his coming? and who shall *stand* when he appear-eth? For he is like a refiner's fire, and like fuller's soap†," &c. The remainder of the chapter is prophetic of the wicked state in which the generality of the world will continue, to the very day of the second coming of Christ; and of the incessant expostulations, and unwearied and earnest invitations of God to the wicked and ungodly part of mankind, to embrace the terms of his covenant through "Jesus Christ," and to turn from the evil of their ways. "Return unto me, and I will return unto you, saith the Lord of Hosts." But their answer is to be the answer of petulance, contempt, and wickedness. "Wherein shall we return‡?" From this wicked state of the world, in which it is to continue until Christ shall come to reform and reign in the hearts of men; he proceeds to describe the dreadful events of that awful day. "For behold," says he, "the day cometh that shall burn as an oven: and *all* the proud, yea, and *all* that do WICKEDLY, shall be *stubble*; and the day that cometh shall *burn them up*, saith the Lord of Hosts, that it shall leave them neither *root* nor *branch*. But unto you that *fear my name*, shall the SUN OF RIGHTEOUSNESS arise, with *healing* in his wings;

* *Messenger*. See Isaiah also, xl. 3. who briefly foretels the same event. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make strait in the desert a highway for our God."

† Chap. iii. 1, 2, 3, 4. ‡ Ver. i. 7.

"and

“ and ye shall go forth, and grow up as calves of the
“ stall. And ye shall tread down *the wicked*; for
“ they shall be *ashes* under the soles of your feet,
“ in the day that I shall do *this*, saith the Lord of
“ Hosts *.”

* Chap. iv. 1, 2, 3.

CHAP. VI.

ON ANTICHRIST.

1 John ii. 18.—“ Little Children, it is the
 “ *last time*: and as ye have heard that ANTI-
 “ CHRIST *shall come*, even now there are many
 “ Antichrists; *whereby* we know it is *the last*
 “ time.”

Ibid. ver. 22.—“ Who is a *liar*, but he that
 “ denieth that *Jesus* is the *Christ*? He is Anti-
 “ christ that denieth the FATHER and the
 “ SON.”

1 John iv. 2, 3.—“ Hereby know ye the Spirit
 “ of GOD: every spirit that confesseth that *Jesus*
 “ Christ is come in the flesh, is of God;
 “ and every spirit that *confesseth* not that *Jesus*
 “ Christ is come in the flesh is *not of God*: and
 “ this is that spirit of Antichrist, *whereof* you
 “ have *heard*, that it should come, and even
 “ now already is it in the world.”

2 John, ver. 7.—“ For many deceivers are
 “ entered into the world, who confess *not* that
 “ *Jesus Christ* is come in *the flesh*: this is a
 “ deceiver, and an *Antichrist*.”

THERE is no subject of prophecy upon which
 so much has been written, and to so little purpose,
 as upon the *great Antichrist*. It seems to have
 been a favourite theme of the commentators upon
 the prophecies, from the age of the primitive fathers
 down

down to the present day. And yet, however bold it may sound to assert it, time and its events have now proved, that all of them have been mistaken. The amount of what the fathers have said is, that Antichrist would be a great and direct adversary to Christ, to come at the decline of the Roman empire, and *in the last days*. Had they rested there, they would not have been very distant from the truth: they would have said no more than Daniel had said before them, and John himself has predicted in the text. But taking upon themselves the office of prophets, and foretelling that he should come with certain marks and signs, unfortunately not to be found in holy writ, they conceived that he was to be a Jew, of the tribe of Dan, to come from Babylon, to reside at Jerusalem, and to conquer Egypt, Libya, and Ethiopia. And these strange ideas of him, visionary as they really were, continued down to the æra of the Reformation. It now happened, that in this great controversy between protestantism and papal apostasy, resentment and passion gained so much the ascendant as to obscure, in some degree, the light of truth on both sides. The two parties did not hesitate to stigmatize each other, with the most opprobrious names to be found in the Scriptures. With the Roman Catholics all Protestants were *Schismatics*. On the other hand, the Reformers, forgetting the long-established opinion of the primitive fathers, that Antichrist was to come *in the last day*, charged the church of Rome with being the prototype of that most hateful enemy of Christ, THE GREAT ANTICHRIST. Nor were they, however mistaken as to truth, mistaken in their policy, for they brought over many profelytes by it, and the church of Rome remains branded with the opprobrious name to this day: and yet the Protestants did not deserve the name of *Schismatics*, nor was *Antichrist* the real type of the church of Rome, but of another

more

more wicked and mischievous enemy of the church of Christ; as I hope to prove in the sequel of this commentary.

In the mean time, I shall examine into the validity of the argument, upon which the protestant commentators have built this misapplication of the *great Antichrist* to the church of Rome. And here, it would be inconsistent with the intended brevity of these commentaries, to traverse minutely all they have said upon it. Bishop Newton, that learned and unwearied seeker after the truth of prophecy, has, however, considered their principal argument, and given it his *unreserved sanction*, and therefore I shall confine my remarks to what he has offered upon the subject.

The Bishop, whose mind was piously engaged to promote the Reformation, by continuing the stigma of Antichrist upon the church of Rome, begins his argument with rejecting the opinion of the primitive fathers, as containing * strange and wild notions concerning this “Antichrist.” And yet, willing to apologize for their mistake, he adds, “But it is no wonder that the fathers, nor indeed that any one, should mistake, in particularly applying the prophecies which had not *then* received their completion.” To this I cheerfully assent: for there is no truth more evident to my mind, than the impossibility of unfolding all the particular circumstances of a great prophetic event before its completion. Conscious of this impossibility, the great Lord Bacon advises us to “sort the prophecies;” that is, after we have sufficiently explored all that the prophets have said upon them, to separate those which have been fulfilled, from those which have

* Newton, Disc. v. i. p. 271.

not: that thus, in respect to the first class, we may have in the books of prophecy the *signs* and *marks*, and in the histories of the times, the *events predicted* as it were before us; from which it will be easy, by comparing the signs of each prophecy with its appropriate event, to shew with certainty its completion, and to demonstrate the truth of prophecy. And in regard to the second, all that we ought, all that is intended that we should, and therefore all that we can know, is the *general* nature of the events foretold, and that they shall come to pass in the course of the providence of God in *his own time*. So much may be known by a serious and pious application of the mind to the study of the prophecies, and so much it seems to be our duty to know, and to deliver it down to those that shall come after us; because it will render the prophecies, which relate to future events, more easy to be understood by those that shall be alive when the events shall come to explain and fulfil them; besides, it will prepare and impress upon the minds of men, disposed to godliness, that reverential awe and fear of the GOD OF PROPHECY AND TRUTH, which may recommend them to his merciful protection, amidst all his *dreadful judgments upon the wicked*. But to explain, with any degree of certainty, all the mysterious prophetic marks of such future events relating to the manner, the means, and circumstances by which, and the time when, they shall come to pass, is impossible! Of this truth the learned bishop seems to be well apprized, in his apology for the fathers; and yet he, and all his modern followers, have committed the very errors of the fathers, for which he himself has thought an apology necessary. Instead of “fort-
“ing the prophecies,” and confining his particular explanations to the event of those that were *past*, he has travelled through all the prophecies relating to *future* events, and brought thence all the marks and
G G signs .

signs of the enemies of Christ, which are to oppose his Gospel, down to his coming to reign upon earth; and applied them to a prophecy, which had been fulfilled long before he wrote. We have seen him, as I have had occasion to shew before, applying all the marks of *the Little Horn*, of *the Man of Sin*, and of *Babylon the Great*, with all their respective crimes and abominations, to *the Church of Rome*; and to give to their signs a plausible resemblance of her policy and conduct, he has twisted and tortured the accurate and beautiful allegories of prophecy, into meanings they were never intended to express, and at which even common sense revolts. Nor content with thus overloading that ecclesiastical power with sins she had never committed, he has, in common with all Protestant commentators since the Reformation, branded her with the opprobrious name of Antichrist.

To shew the error of this application, and to place the prophecy in its true light, we shall first consider the argument upon which he founds his opinion. The bishop asserts*, that “the name *Antichrist* is proper and expressive enough (to be applied to the church of Rome), as it may signify both *the enemy of Christ*, and *the vicar of Christ*; for,” says he, in a note, “the Greek word *αντι* signifies *pro*, *vice*, *loco*, as well as *è contra*, *ex adverso* ;” and, aware that the word taken in the latter sense, that is, to signify a *great adversary*, in *direct opposition to Christ and his Gospel*, could not, with propriety, be applied to the church of Rome, he has chosen to take the word in the former sense, as meaning the *vicar of Christ*, because the Popes of Rome have *assumed* that title; not perceiving that the word, in this sense, was less applicable, if

* Newt. Diff. vol. ii. p. 113.

possible, to the church of Rome than in the other. For a *vicar* is a person *really appointed* by another in his place, to act under and by his authority, and to do *his duty*. Now can it be supposed, that the spirit of truth could intend to describe the church of Rome as a power *appointed by Christ*, to take his place, and to perform *his office*? If such was its intention, the description would not answer the purpose. For when did Christ *appoint* the church of Rome *his vicar*? When did he constitute her *Antichrist*, or the *vicar of Christ*, as the word imports, in the sense in which the bishop has interpreted it? He never has made, nor ever will make such appointment; and therefore this word *Antichrist* cannot be applied to her in this sense. But it is said, that she has assumed, or pretended, to be the *vicar of Christ*. Be it so; it will not help the argument. St. John is not here foretelling a *false* and *pretended* vicar of Christ, but, on the contrary, a *real adversary*, and *great enemy* of Christ, who is to come “in the last time.” Had the first been within the contemplation of his mind, he would have described it according to the *truth* of the fact, and not have omitted a part, most essential to a just description of it. The spirit of truth, by which we must suppose he was directed, would have called it *Falsus Antichristus*, or a *pretended* and *false vicar of Christ*; and then the expression would be properly descriptive of the Pope, because he has falsely assumed the title, and then it might be justly applied to him. But could any person, consistently with *truth*, describe a woman by the terms of the *wife of A*, when he knew she had never been married to him, although she might *assume* that character, *without being a deceiver*? By much stronger reason then we must conclude, that the spirit of prophecy, which is the spirit of truth, would not have described the Pope, the *false* and *pretended vicar of Christ*, by the

unqualified term *Antichrist*, which is a *real* vicar of Christ, in the sense into which it is here *perverted*. On the contrary, we find, in every similar instance, it is strictly accurate in all its descriptions. When foretelling the coming of persons who would falsely assume the character of Christ, it calls them “*false Christs* *.” Prophets *pretending* ONLY to the gift of prophecy, “*false prophets* †.” Persons *pretending* to be apostles, “*false apostles* ‡.” So “*false teachers* §, *false brethren* ||,” &c. &c. In short, were we to search the Scriptures throughout, we should not find one prophetic type, or expression, whether figurative or literal, which does not fully embrace the object intended to be delineated, when they are understood and candidly compared together.

Nor can the word “*Antichrist*,” when taken in the other (which is certainly the true prophetic sense), as a power *è contra* and *ex adverso*, or a power the *great enemy* and *adversary* against, or in direct opposition to Christ, with any degree of propriety, be applied to the church of Rome. For it is well known that she professes faith in God, and holds, as parts of her creed, the mission, incarnation, miracles, crucifixion, ascension, and atonement of Christ, which are the fundamental doctrines of his Gospel; and although she has wickedly mixed with them a variety of abominable tricks, frauds, and falsehoods, to gratify her temporal pride and ambition, yet, as she holds with, and teaches those essential articles of Christianity, she cannot be said to be *the great Antichrist*, or the greatest enemy and adversary of Christ and his Gospel. Indeed, when

* Matt. xxiv. 24.
† John, iv. 1.
‡ Gal. ii. 4.

† Ibid. vii. 15. xxiv. 11. Luke, vi. 26.
‡ 2 Cor. xi. 13.

§ 2 Pet. ii. 1.

we consider the doctrines of the Mohamedan church, we find them far more adverse and contrary to the Gospel of Christ. For she denies all the fundamental articles of Christianity, except that *there is a God*. She denies the mission, incarnation, atonement, and divinity of Christ in his Gospel, and asserts that he was nothing more than a great prophet, sent to reform the world by miracles, and peaceable and persuasive means; and that, as he had failed in executing his commission, God had sent Mohamed in his stead, to convert the world by force: doctrines these much more adverse to those of Christ than the doctrines of the church of Rome; and yet our commentators upon Antichrist, have never applied the term to the Mohamedan church. The truth is, it was intended to be applied to neither of them, but to a greater adversary of Christ, who should deny, and directly oppose, all the truths revealed by him, not even excepting that which teaches us that *THERE IS A GOD*! This truth will appear evident upon an unbiassed and candid consideration of the texts relating to it, which I shall now hasten to give them.

The texts, which the reader has seen at the head of this dissertation, are all that are to be found in the Scripture in which the name of “Antichrist” is used. They are taken, as he will perceive, from the Epistles of St. John, and not from his prophecies. Upon a serious perusal of them, the following observations will, I imagine, naturally strike his mind:

That he makes use of the word “Antichrist” in a general way, merely as an *apostle* preaching the word of God, and not as a *prophet* foretelling an event, of which the church had not been before fully informed. For he says, “Ye have *heard* that

“ Antichrist should come.” They had heard it from Daniel, who had foretold the same power, under the type of *the Little Horn*; of St. Paul, under that of *the Man of Sin*; and of St. John himself, under *the Beast of the bottomless pit*, of which we cannot suppose the church could be ignorant.

It is evident from the context of this chapter, that the subject treated of by St. John, is the ever-blessed fruits and divine excellence of THE LOVE OF GOD, and of the worthlessness and mischiefs of *the love of the world*: two passions of the soul, of which every man who attends to what passes within himself must be daily sensible. And as the first springs from a pure faith in Christ, and an unfeigned and grateful sense of the mercy of God in sending him in the flesh, to reveal his will, and to suffer and atone for our sins; and the other from our disobedient, fallen, and corrupt nature; they are perpetually contending with each other: the one striving to lead the soul to everlasting peace and rest, out of its uncertain, anxious, and miserable state in this life; and the other to plunge it for ever into miseries and woes inexpressible, in a life to come. Of this enmity and contention between these two passions, St. Paul speaks in very decided terms: “ * What fellowship,” says he, “ hath
“ righteousness with unrighteousness? What com-
“ munion between light and darkness? What con-
“ cord hath *Christ* with *Belial*? What part hath he
“ that believeth, with an infidel?” So here St. John, speaking of these two inimical passions, admonishes the church to cultivate and hold fast the first, and to reject the other, as leading to certain destruction. “ † Love not *the world*; neither the
“ *things* that are in the world. If any love the

* 2 Cor. vi. 15.

† Ver. 15, 16, 17.

“ world,

“ world, the love of the *Father* is not in him. For
 “ all that is in the world, the *lust of the flesh*, the
 “ *lust of the eyes*, and the *pride of life*, is not of the
 “ FATHER, but of the WORLD. And the world
 “ passeth away, and the lust thereof; but he that
 “ doeth the will of the FATHER, *abideth for ever*.”

While thus treating of “ the love of the world,
 “ and the lusts thereof,” (those enemies to the love
 of God, founded on a faith in Christ and his Gospel)
 he takes the proper occasion to inform and
 guard the church against certain wicked men, who
 had been of * their communion, but were gone out
 of it, and had become opposers and enemies of the
 Gospel of Christ; and these he describes by the
 name of *Antichrists* †. “ For,” says he, “ even
 “ now (so soon after the atonement made by Christ)
 “ are there many Antichrists.” And then he pro-
 ceeds to remind them of a great power which they
 had “ heard should come *in the last time* :” a power,
 so lost to the love of God, and so devoted to the
 love of the world, that it should act with direct
 hostility to Christ, and all the truths of his Gospel,
 even that fundamental truth, “ THAT THERE IS A
 “ God.” And this great enemy, varying the names
 by which he and the other prophets had described
 it, by an appellation, although more brief, yet more
 plainly and emphatically significant, “ *Antichrist*.”

In his account of this wicked and monstrous
 power, he begins with the time of its appearing in
 the world. “ Little children,” says he, “ *it is the*
 “ *last time*, and ye have heard that Antichrist should
 “ come ;” that is, ye have heard that Antichrist

* Ver. 19.

† These Antichrists, in all probability, are those mentioned
 by St. Paul, 2 Tim. ii. 17. iv. 14. who withstood the Gospel of
 Christ.

should come “*in the last time.*” They had heard it, as I have before observed, from St. John himself, and the other prophets. Indeed it is not to be supposed that the church would be a stranger to this great event, which so much concerned her future welfare, or to the time of its coming. However, St. John reminds her also, that it is to come “*in the last time.*” Now to find out the period of time in which this monster is to come, we must consider what is the prophetic meaning of TIME, and into what parts it stands divided in the holy Scripture.

TIME is a word contradistinguished to ETERNITY. It is properly that space which relates to the duration of this life; is finite, perishable, and passes away. Eternity is infinite, admits of no decay, and is of everlasting duration. Time has a beginning and an end; eternity has neither. Time is capable of being divided into parts; eternity is not. Time then, properly defined, is that space of duration which began at the creation of the world, and will terminate with it: and having a multiplicity of parts, it may be divided and subdivided into innumerable greater or lesser periods, from a moment up to thousands of years. Hence we find historians, sacred as well as profane, have, for the sake of order and perspicuity, divided it into greater or lesser periods, according to the events they have intended to relate.

In regard to the *scriptural* division of time, the first we read of, is that made by God himself, into seven periods, during his creation of the world, and before the fall of man. We are told, by Moses*, that God employed “*six days in creating the heavens and the earth, and all the host of them,*

* Gen. ii. 2.

“ and on the seventh day God ended his work ;
“ and he rested on the seventh day, and *blessed* and
“ *sanctified* it ;” and that these seven days were *natural days*, for “ the evening and the morning ” constituted each day. After the fall, it pleased God, in the abundance of his mercy, to call the seed of Abraham, the children of Israel, out of the state of ignorance, darkness, and sin, in which the race of Adam was involved, and not only to make himself known to them as CREATOR of the heavens and earth, but, in a *very particular* manner, to explain the nature of time, and the parts into which he had divided it, while he had been employed in the work. That God intended this particular communication should answer certain purposes, will not be disputed ; for he does nothing in vain : and one of these purposes, no doubt, was, that his creatures should set apart particular times, in which they should rest from the labour to which he had condemned mankind, and devote it to his worship. But this does not appear to be the only use of it : for it is evident, from the tenor of the two Testaments, that the ceremonial rites of the Jewish church, established by the command of God, were intended to be typical of events, and of their respective times. This, I imagine, requires no proof. And if it does not, of what could this minute information respecting *the time*, and *the divisions of time*, which he employed in the creation of the world, be typical, but of that time, and those divisions of time, during which he had appointed the world should exist, to give mankind an opportunity to recover their lost happiness ? This information seems not only consistent with his merciful design, but necessary to promote it ; for it, at once, unfolded the omnipotence of God, the fallen and perishable state of mankind, and the benefits they might derive from a future obedience to his righteous commands. Indeed, if it
does

does not expressly say; it is strongly and figuratively implied; that, as he had been *six* natural days in creating the heavens and the earth, for the use and enjoyment of man; so he had decreed that man, for his ingratitude and disobedience, should continue in a militant and probationary state *six days*, and the length of each day should be extended to *a thousand years*: and as he had rested on the *seventh* day, so he had appointed a day of the same duration to take place at the end of the *sixth*, in which he would give peace and rest, and bless and sanctify all those, who, while in their probationary state, should fear him, and obey his commandments.

Indeed, it seems impossible to consider the divisions into which God commanded Moses to divide Time, without perceiving that they were intended to prefigure and inculcate these truths. For why did God command him to divide the week into *seven* times, to labour during *six* of them, and to rest upon and keep holy the *seventh*, or sabbath? Why to appoint * the sabbatical year, consisting of every seventh year, to labour and cultivate the earth during the *first six*, and to abstain from it during the *seventh*: but to inform the church, that mankind should continue seven periods of time; six in a probationary and militant state, and the seventh, and last, in a state of peaceful enjoyment in the kingdom of the MESSIAH? What means every seventh year, called the † “year of release,” appointed for releasing all debts due upon loan, but the day of pardon and remission of sins, which the righteous shall receive through Christ, in the last period of the world, when he shall reign upon earth, before he finally destroys it? And what means the great year of

* Levit. xxv. 3, 4, 5.

† Deut. xv. 1. Lev. xxv. 8, 9, 10, 11, 12, 13.

“jubilee,”

“jubilee,” the *fiftieth year*, following after every seven times seven sabbatical years, and which, taking a day for a year, is after the expiration of 4900 common years; a year in which “the trumpet was ordered to be sounded, liberty proclaimed throughout the land, and every man return unto his possession;” but to typify the sixth and last period of the six thousand years, in which “* the everlasting Gospel” of Christ shall be founded and preached, “† the glorious liberty of the children of God” proclaimed; and when they shall return, through the atonement of Christ, to their possessions, that is, to that state of purity, perfection, and happiness, in which God had been pleased originally to create them before the fall?

To the divine intention, in this division of time, we cannot suppose Moses, or the Jewish church, were strangers. For he knew he passed the sentence of God upon the children of Israel, for not taking possession of the land of Canaan which he had given them, although, after *forty days* search, they had found it flowing with milk and honey. He condemned them to a wandering miserable life in the wilderness, “forty days,” each day for a year, to bear their “iniquities even forty years;” and moreover, when speaking of the fallen and perishable state of man, and the transient nature of time, he declares, that, “‡ in the sight of God a thousand years are but as yesterday,” or but as *one* day: plainly alluding to one of the six days of creation, which God had now extended to a thousand temporal years, by way of punishment to man in his militant state. And when we look into the doctrines of the most pious and learned of that

* Rev. xiv. 6, 7.
5, 6, 7. Luke, iv. 18.

† Rom. viii. 21. Isa. lxi. 1, 2, 3, 4,
‡ Psalm xc. 4.

church, while treating of her faith, we find that they have transmitted down to us, in many of their writings, her full creed respecting it. From them we learn, that the world should endure 7000 years, 2000 *without the law*, 2000 *under the law*, and 2000 *under the Messiah* and his Gospel, and 1000 under his immediate government and kingdom upon earth : meaning, by these three several periods, the 2000 years from the creation to the call of Abraham*, and the promise of God to him and his seed ; the 2000 years from Abraham to Christ ; and the 2000 years, during which his Gospel was to be preached ; and the 1000 years of the millennium.

Nor does this meaning of the division of time remain unsanctioned by the apostles. St. Peter, when “ stirring up the minds of the church “ to remember the words spoken before by the “ holy prophets and apostles,” and reminding them of what they had heard, of the creation, duration, and destruction of the world, entreats her not to forget *one* thing ; a *thing*, no doubt, of great importance to a clear understanding of the subject of which he was treating : “ For,” says he, “ beloved, “ be not ignorant of *one thing*, that one day is with “ the Lord as a thousand years, and a thousand “ years as one day ;” evidently meaning, that with God, and according to his appointment and decree, respecting the distribution of time, so far as related to this world, “ one day is as a thousand “ years, and a thousand years as one day ;” for, besides the duration and the destruction of the world being his subject, we cannot reasonably suppose that he referred to time in *another* life ; for there is no day, year, or other distribution of time

* Gen. xii. 1, 2, 3. xvii. 1—20.

there, but only one eternal day or duration of space.

Nor was this division of time unknown to the primitive fathers of the church of Christ, who, there can be no doubt, founded their faith in it upon the literal meaning of the Jewish rites, upon what Moses and St. Peter had declared respecting "*one day*" being with God only as "*a thousand years*," and from the ancient traditions of the Jewish church; and this continued to be the belief of the faithful part of the Christian church, until its decline into schisms and abominable heresies, and at length became in a manner lost in apostatizing darkness. Since the Reformation it has been, among many other important truths, revived by a few pious Christians; and as it is among the fundamental articles of the Gospel of Christ, often alluded to in both Testaments, it will in all probability gather strength as the Reformation shall spread and truth prevail, until it becomes again an article of the Creed of the true church of Christ.

However, in conformity to this great and original division of time, typically represented in the Jewish rites, the great and prominent events, in which the probationary state and salvation of mankind appear to be concerned, from the beginning of the world down to this day, have come to pass. For, according to sacred chronology, which is now received by the Christian world, there have been,

* From Adam, or the fall of man, to Noah, about	1056	} Before the law.	} The six militant periods of 1000 years.
From Adam to Abraham	2005		
From Adam to David, and Solomon's dedication of the temple	3000	} Under the law.	
From Adam to the first coming of Christ, and the first resurrection, recorded by St. Matthew at the crucifixion	4003		
† From Adam to the Reformation ...	5000	} Under the Gospel.	
From Adam to the second resurrection, or to the second coming of Christ to reign upon earth	6000		
From Adam to the third coming of Christ to judge the world after its destruction, and the last resurrection	7000	{ The millennium to continue to the end of the world.	

* I do not find in the history of Adam, how long he remained in Eden before his fall; it is probable it was some years, that he might experience the blessedness and felicity of his condition, and be sensible of the gratitude due to his Creator for his ineffable bounty and goodness in creating him, and the heavens and the earth for his use. If we suppose this space to be fifty-six years, the period between his fall and Noah would be exactly one day of one thousand years, the first period of the militant and probationary state of man.

† I have dated the beginning of the Reformation in the eleventh century, because it would be easy to prove that it commenced much earlier than the sixteenth, which commentators delight to call the *Seculum Reformatum*. For although the power of the Pope was at its height, and the light of the Gospel was in midnight darkness, in the eleventh century, yet, even in that age, there were some stars, some pious Christians, who opposed the doctrines of popery; and it seems to have been the divine will, that as the light of the sun begins to return at, and immediately after, midnight, so the light of the Gospel of Christ in the Reformation should commence immediately after its greatest depression and darkness; otherwise whence are those millions of martyrs who suffered for the word of God in the two following centuries?

In this Scheme we see,

1. The great period of time, consisting of seven thousand years, or of the duration of the world.
2. In the first *six* days of the week, the first *six* years of the sabbatical year; and in the first six years of each of the great sabbaths of years, we see the *sixth* seventh parts of time, or the six thousand years of the probationary state of man; and in the *fiftieth* year, the last part or time, consisting of the last thousand years of that state in which the Gospel of Christ shall be preached to mankind, before the coming of Christ to reign.
3. And in the *seventh* part of every week, every sabbatical year, and every year of the year of sabbaths, the *seventh day* of *one thousand years* of rest in the kingdom of the Messiah.

From this scheme of the scriptural division of time, it appears that 4800 years of the time of the militant state of mankind, are already past, and that we are living in the sixth and last period, and even in "the last time" of that period, there being only two hundred years of the six thousand to come; and therefore it is reasonable to conclude, that we are now in "THE LAST TIME ALLUDED TO BY ST. JOHN IN THE TEXT, WHEN ANTICHRIST SHOULD COME."

But as the true knowledge of the time of the coming of this monstrous power, so long the dread of the Christian world, and so little known, is of no small importance; I will farther trespass on the reader's patience, and submit to his consideration another

ther division of scriptural time, to which St. John may possibly refer. The four Gospels, and the Epistles of the Apostles, are not only doctrinal, but prophetically historical. The historical part embraces the events only which were to come to pass within the last two days of two thousand years (the last great period of Mosaic time), *under the Messiah*, commencing at his first coming, and ending at his second*: and this they call “the last days.” This period they have divided into three lesser ones: “The *present* time †;”—“the *latter* days or “times ‡;”—and “the *last* days, or *the last time* §.” By the first they refer to the period between the first coming of Christ to establish his church, and his exaltation of it over the heathen world; the second, to that in which she should depart from the word of God, and be depressed by Papal and Mohamadan persecution and darkness; and the third, to the period of the Reformation, or “the last time,” in which “the everlasting Gospel ||” should be preached to mankind; and it is worthy of farther remark, that St. John, in the Revelation, divides the time of the *Christian* dispensation in the same manner, to preserve and teach the same truths, viz. by *seven* seals, *seven* trumpets, and *seven* vials, and the millennium.

Now, whether we take the Mosaic or apostolic division of time as a clue to the time pointed at by St. John in the text for the coming of Antichrist, it equally answers our purpose: for, from the first, we perceive that we are living in “the last day” of a thousand years, within the last period allotted to the militant state of man; and even in “the last

* Deut. iv. 30. Joel, ii. 28. Acts, ii. 17. Heb. i. 2.

† Rom. viii. ‡ 1 Tim. iv. 1. § 1 Pet. i. 5. Jude, 18.
2 Tim. iii. 1. || Rev. xiv. 6.

“time”

“time” of that period, the very time pointed out for his coming. And if we consult the apostolic division, we find that we are now in “the last days,” in “the last time” of the Christian dispensation, even far advanced in the time of reformation, during which only the * Gospel of Christ is to be preached, and his merciful design of saving a fallen world to cease. And thus both of them unite in discovering this truth, that this is the *season and time* appointed for Antichrist to come.

And here the correspondency of the *prophecies* in respect to the time of this great event is highly worthy of our notice. Daniel predicted that † *The Little Horn* should come at the *latter end* of the time of the fourth beast, or the Roman empire; St. Paul declared that the *Man of Sin* should “be revealed” *when the apostacy* ‡ “should be taken out of the way;” St. John, that the beast of the bottomless pit should “ascend” when § “the two witnesses,” or the church of Christ, should “have nearly finished their testimony *in sackcloth*;” and here again he tells us, that Antichrist shall come “*in the last time*,” or within the period of the *Reformation*. Now, all the events, thus referred to by the different prophets to point out the time of the coming of Antichrist, are, in a manner, before our eyes. We have seen the last remains of the Roman empire, which has continued under different forms two thousand five hundred years, perish only *the other day*; and that the apostacy has been “taken out of the way” by a variety of means, besides the secession and revolt of millions of its devotees. We have seen *the two witnesses*, or the church of Christ, prophesying “in sackcloth,” nearly the

* Rev. xiv. 6.

† Dan. vii. 8, 9, 10, 11.

‡ 2 Thess. ii. 7.

§ Rev. xi. 3, 7.

allotted period of a thousand two hundred and sixty years, lately delivered, not only from the papal depression, but from the all-devouring jaws of *French atheism* and blasphemy, by the powerful arm of (next to the God of heaven) *the angel of the waters*, and *defender of her faith*, and ready to put off her mourning; and we have seen the *Reformation* not only come, but so well established as to open the bosom of humanity and Christian love to all who * “fear God and give HIM *the glory*.” Surely such a striking coincidence of testimony, taken from the sacred records of divine truth, must convince the most incredulous, if he is capable of serious reflection, that the *present time* is the period foretold, in which “Antichrist is to come.”

To ascertain whether this formidable enemy to Christianity is come or not, we must consider the signs by which he is described; for having pointed out the time of his coming, the apostle has given, in a brief manner (because no doubt he and others had before more particularly delineated his character), *certain marks* by which he should be known; and his arts and delusions *guarded against*, when he should come. To put out of the question the name “*Antichrist*,” which plainly imports a great power at *perfect enmity* with Christ, the marks are so decisively clear and unequivocal, that it seems impossible for a mind, unprejudiced, to read and mistake their meaning; and the more especially as they are not figurative, but literal. He tells us, “whoever *denieth the Son*, hath not THE “FATHER” (evidently meaning, that he hath not God with him, but is left to “the love of the world,” and the strong delusion of his all-destructive lusts); but that “he that acknowledgeth the Son hath the “FATHER *also* ;” hath “the love of God,” and the

* Rev. xiv. 7.

merciful protection of both the Father and Son. Again, “ Hereby ye know the spirit of God ; every
 “ spirit that confesseth that Jesus Christ is come
 “ *in the flesh* is of God ; and every spirit that con-
 “ fesseth *not* that Jesus Christ is come *in the flesh*
 “ is *not* of God ; and this is that *spirit* of *Antichrist*
 “ whereof ye have heard that *it should come.*”
 Again, “ For many deceivers are entered into the
 “ world, who confess not that Jesus Christ is come
 “ *in the flesh.* This is a *deceiver* and an *Antichrist.*”
 And again, “ Who is a *liar,*” meaning the greatest
 of all *liars*, “ but he that *denieth* that Jesus is the
 “ *Christ ?* He is *Antichrist* that *denieth* the FATHER
 “ and THE SON.”

Now, where is the difficulty of understanding this plain description of “ Antichrist ?” The obvious sense of it is, that he should be a power that should “ deny both the FATHER and the SON ;” the Father as the true and *only* God, the creator of heaven and earth ; and Jesus *the Christ*, as come *in the flesh* to reveal the divine will, and to atone for the sins of mankind ; or, in other words, that he should deny not only the existence and the peculiar doctrines of CHRIST, but even that fundamental principle, “ THAT THERE IS A GOD.” But in what age of it, should we search the annals of the world, shall we find a Power so monstrous and consummately wicked ? Not among the Powers professing *paganism*, for they, in the midst of their polytheism, have ever believed in one supreme, invisible Spirit, the creator of all things, and had some notions of a future state of rewards and punishments ; nor among the *apostate* Powers, for the Mohamedan Powers have ever professed faith in God, as the creator of the universe, and the dispenser of rewards and punishments in a future life ; and the *Pope* has

ever believed that “Jesus Christ is come in the *flesh* ;” that “Jesus is the *Christ*,” or Saviour of the world, and confessed both “*the Father* and “*the Son* ;” nor in the *Christian* world, for that has also confessed all the divine truths revealed by Christ respecting the Father and himself. These are all the Powers of which history gives any account, as having come, from the time of the flood down to the present day. We must then look for “Anti-*christ*” in the *present times*, and if we do not find him here, confess that he is not come. But can it be possible for any serious mind to take a view of the immoral and impious principles and the hostile conduct of the revolutionary republic of France, against all that has had the least appearance of Christianity, and not to see “Antichrist” here described, standing in the most glaring light before him? It seems impossible; for she has avowedly, and in the most *public* and *authoritative* manner, in her legislative capacity, declared, that Jesus Christ was an *impostor*! that the fallible and corrupt *reason* of fallen man is the only *true and Supreme God*; and in direct hostility to all the truths of the revealed word of God, through Christ, she has established a system of impiety, blasphemy, and atheism, in their stead. In short, whether we consider the political principles of her constitution, or her doctrine and instruction, we find them directly denying the creation of the world by the true God, and of the redemption of it by his blessed Son; or of Jesus being “the Christ come in the *flesh* ;” and in short, both “the FATHER and the *SON*.”

Thus, this great event, foretold by Daniel, more than *twenty-three centuries* ago, and by St. Paul and St. John not less than *seventeen hundred years*,

years, with all the *particular circumstances* which have attended it; an event, exclusively of all other events that have happened in the world, so extraordinary and so improbable and unexpected, that no person would have thought it within the confines of possibility, had it been announced at the very eve of the time before it took place, has been accurately and completely *fulfilled*. Is not this a clear and full demonstration of the miraculous truth of prophecy? of the existence of its Divine Author, and his holy word revealed through his immaculate *Son*? A DEMONSTRATION IRRESISTIBLE, BECAUSE AS EVIDENT TO HUMAN PERCEPTION, AS THAT OF THERE BEING A SUN IN THE FIRMAMENT, OR AN EARTH IN WHICH WE LIVE.

A P P E N D I X.

A LIST of the most prominent, unforeseen, and most extraordinary Events which have come to pass in the Course of the Providence of God, within the last twenty Years, and for the most Part are referred to in the preceding Commentaries.

1780.—**T**HIRTEEN colonies, planted, fostered, and defended by one of the greatest nations in Europe, and enjoying every blessing that reason could wish for, or heart ought to desire, ungratefully and wantonly revolting into open rebellion against the PARENT STATE, that had given them *birth*, and often saved them from *destruction*.

1781.—A great, powerful, and traitorous faction rising up in the supreme councils of a great nation, from motives of ambition, and a thirst for riches and power, avowedly inciting those colonies into open rebellion, supporting them throughout the contest, and at length compelling the parent state to grant them independence, at the moment they were *at her feet*.

1783.—*A great independent empire of 4,000,000 of people springing out of those colonies in the new world, through the treason of that faction.*

1784.—The new empire, for her pride, ambition, and wanton discontent, her injustice to her mother-country, and her abuse of the late blessings of God, was afflicted with his heavy visitations, first by a *non-descript insect*, never before known*, travelling in swarms from east to west, overspreading its fields, and destroying its ungathered wheat, that *staff of life*, until the principal wheat countries were obliged to be planted with rye, and other grain, for subsistence. And, secondly, it was visited by a pestilence, sore indeed, unknown before in that hemisphere; for although the colonies for the most part had been settled an hundred and fifty years, yet they had ever been remarkably healthy, and had never experienced any thing of the kind: a pestilence with rapid destruction in its train, ravaging in a remarkable manner the capital cities, and the seats of government (those sources of dissipation and wickedness), from east to west, destroying thousands of the inhabitants, and compelling the rest to flee every year from their abodes, to avoid the dreadful judgment, during the course of several successive years.

Passing from America to Europe, we have seen its kings, princes, with their people, and their councils, thrown into the utmost confusion, terror, and dismay, under the judgments of a long-forbearing and offended God.

1789.—For instance, France, through the conspiracy and wicked doctrines of three men principally, found her people consisting of twenty-

* The Hessian fly, as it was called, from a false notion that the Hessians brought it into the country.

six millions, perverted of a sudden from faith in God and Jesus Christ, into the blackest blasphemy and atheism, and with them millions of the people in other parts of Europe; not excepting many of the kings and princes, and other great men.

1792.—That ancient monarchy of France, which had stood the test of fourteen ages, and not more than five years before in the height of its glory, was now tumbled into ruin, and became, as it were, the baseless fabric of a vision; and a revolutionary republic was established in its stead.

1793.—The king of that country, one of the most powerful of monarchs, lately beloved and adored by his people, was suddenly forsaken, deserted, and betrayed by those he esteemed his friends, and obliged to flee for safety to his enemies; next tried by those that had no right to arraign him, and murdered by those who had given him an asylum, and sworn allegiance to him.

1794.—France next became a scene of events so extraordinary, so numerous, so complicated, that no language can give any thing more than a faint idea of it. It was one great theatre of action and reaction, without law, justice, or religion. It was the field of bloody factions, agitated by uncontrolled passions with as much violence as that of the four winds when they contend on the stormy ocean for victory. It was the empire of deception, fraud, and conspiracies, and of the most dreadful uproar and convulsions. It was a land of massacre and murder, where the innocent and
I I honest

honest were cut off without notice, and the adepts in villainy only triumphed; infomuch that its rivers were loaded with human carcaffes, and its water turned into blood; or, according to the historians of the time, it was the land of “terror and death, forming ONE VAST TOMB.”

1795.—The Stadtholder of the United Provinces was obliged to seek refuge in Great Britain, and a revolution took place in Holland.

1798.—The Helvetic union was destroyed, and the Swiss cantons formed into a republic by France.

The arms of the Republic passed the Alps, ravaged and conquered a great part of Italy, and put an end to the power of the Pope; which had ruled the consciences, and dictated law to the kings and princes of the greater part of Europe, more than twelve hundred years.

1799.—The arms of France passed from Italy into the heart of Germany, when the Monarch of that great empire, trembling for the safety of his capital, accepted of an ignominious peace from the Republic of France.

1801.—All the powers in Europe became *hostile* to Great Britain, left alone now without an ally; and the most formidable of them, as Russia, Sweden, Denmark, Prussia, France, and Spain, entered into a league to *ruin her*; but inspired, as it would seem, by a miraculous fortitude, she stood firm and undismayed amidst the roaring billows. She put her trust in THE KING OF KINGS and THE GOD OF HEAVEN. She doubled her diligence, and prepared to meet her innumerable foes both by *land* and *sea*.

sea. She calmly waited the threatened approach of their numerous armies. Having, during the war, fought her enemies wherever to be found, even in *Egypt* and the *Indies*, with success, she dispatched her fleet to the North : but between the sailing of her fleet and the time of its arrival, it seems to have been the pleasure of God, to give her a demonstrative proof of his having protected her, and that it was to *his* invincible arm she had been indebted for all her brilliant victories during the war, and of course that she ought “to give him alone THE GLORY.” For it was in that interval of time, that the wicked and furious *Paul*, emperor of the *Russias*, was taken off, and his son, of a direct opposite disposition and character, placed upon the throne in his stead ; an event miraculously and critically opportune and important to the peace of the world.

1801.—Preliminaries were signed between Great Britain and the French Republic.

So many great events, so unforeseen, so unexpected by the wisest of men, and in so short a period, and some of them so novel, and of so extraordinary a nature as never to have happened before in the world, nor any thing bearing a resemblance to them, cannot, surely, be the work of *blind chance*, but are, in truth, so many demonstrations of the providence of AN OMNIPOTENT AND EVER-LIVING GOD *over the world*.

THE END.





